



Advise erect my be'a1E reports submitted by certain  
 enemies of the  
 his graxJe. His mantle as trustee funds uuq6g Cause the Prince Regent,  
 Mu?afFai'd-Dia  
 now falls on 'Aii Mubarnmad, his son. In- Sha, eR3ct that  
 Mirza GAbdu9ilhb  
 struct Row\$ani Tihran arrange befitting  
 memorial. gatherings capital provinces honor  
 memory mighty pillar cradle Faith Bah6'u'-  
 membez.  
 k B n , my granaatlIer., who was then a  
 was acting the  
 Government and had put house at  
 N e w l ~ a ~ ~ O h trustee  
 ed Ptrqliq dispoed of Baha'is gz.thesing tbcre to con&uc-  
 elevated rank Hand Cause. anti-government activities. My  
 gxandhther  
 SraoGal was obliged, therefore, to escape to Tihrh,  
 November 15, 1955. and in his absence, my  
 grandn~other,who wes  
 a fanatical Muslim, found t k opportunity to  
 exert her enmity by opposing my father SO  
 Auto b iogrulpy sirongly and relentlessly as to compel Irim to  
 "Some time ago the Spiritual Assembly of leave h i s home and native  
 to~vn,acco~npanied  
 the Bahit'is of Tihrbn asked mc to write my by his two cldest sons. My junior  
 brother,  
 autobiography for them. 111 reply, X explained Badj'uiUh, and nayself, being  
 too small, were  
 that during my youth I had had the privilege left behind with our mother in tke  
 s m I~ouse  
 and honor to be in the blessed presence of where m y gsandmother lived. This  
 did nat,  
 His Holiness "bdu'l-Baha and to be one of however, appease my grand~nother.She  
 had  
 His attendants during ETis visit to America. such a deep hatred of the Cause  
 that she  
 I had Jways seen aud witnessed Exis utter began to make evil suggestions to me  
 against  
 self-abrlegatio~lin words and deeds. When X my father and ro sow the seeds of  
 hatred and  
 stop to ponder. the resplendent servies enmity in ~ n soul y against  
 him. She &as able  
 rendered by the early believers of the Faith to impress m y tender soul to  
 sucl~an extent  
 and tlIcir heroic sacrifices, I do not see how that in my Islaillic prayers,  
 which I was

T can give any account about myself. obliged to say, I wept in bitter grief for nxy  
 "I was born in Tabriz, 1263 Persian solar father's deviation which had earned him SO  
 calendar (1884). My father, 'Ali Muhammad ~ m c hhaired frain the public. Vmq& a martyr of the Cause, was the thifiild "Up to the age of sixteen, I lived with my  
 son of E;Tkji Mull& Mihcii Yazdi, known as grandmother ia an at~xosplierecharged with  
 Atxi, and my mother, Fittin~ih, iivzs the such fanaticisn~and hatred towards the Cause.  
 daughter of Bhji MirG 'Abdu'llLih Khan Then my ur~cle,HAji Mlr &sap, a sincere Nbri of Mazindarhn. These two grandparents bdiever and teacher of thc Cause, took steps

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to transfer me from Tabriz to Miyanduhb, Bahfyiyh RhBnum, daughter of the late  
 where I lived under his care and lave for some Sani-us-Sulj6n, surnamed Sani IIIkhi, of  
 years until I b e m e a believer. whom I had ten children.  
 Seven d these  
 "During my stay in Miyanduhb, the late children, three sans and four daughters, are  
 Siyyid Assadu'lkh Qumi visited. there and now living and they are:  
 'Ali Maammad; Mihdi; Malihih (Mrs.  
 was a guest of my uncle. Feeling that I was extremely anxious to visit the Holy Shrines (Mrs. Fdrzar) ; Parvin  
 Qubad); Munirih  
 and the Center oS the Covenant, he promised Mafymnud; Lami (Mrs.  
 Nikanpirrf. I thank me, when leaving MiyanduBb, ihst whenever God that they are all  
 Bahs'is and are firm he intended to leave for the Holy Itand he in the Cause.  
 would inform me that I might join him at "? must express my  
 great appreciation to  
 Tabriz. Shartly afterwards I received his my wife, who has sincerely  
 collaborated with  
 message telling mne that he was ready to leave. we since our marriage and  
 who had, in fact,  
 Filled with great enthusiasm for this auspicious a greater share than  
 myself in rsaining the  
 jo~uncyX did not even inform my uncle of my children in the BahB'i  
 spirit.  
 intended departure, since I thought he ould "After my marriage 1

took employment in  
 definitely not allow me to make the journey  
 secretary, but when  
 because of his great affection for me. I forth-  
 leave for America  
 with left for M~arh&ihin company with one  
 permission and had  
 of the aged beliomrs, and thence X proceeded  
 attending Him o s His  
 to Tabriz. At Tabriz I was summoned by the  
 return to T i f i n ,  
 Local. Spiritual Assembly, who, after holding  
 Secretary Translator  
 consultation regarding nnly dm, informed nle  
 dayrime was  
 that they had decided I should go to Tihrh  
 office and at night I was  
 to stay with my brother Mirz5 'Adzu'IIAIn  
 Spiritual Assembly  
 K b h . To persuade them to revise their  
 - and on various Baha'i  
 committees. At both  
 decision was out of the question and I was  
 a condition with  
 therehre obliged to leave for Tihrh, where  
 do anything  
 I stayed with my dear brother and meanwhile  
 After Inany years of  
 took up nly studies ill the Tarbiyat School.  
 asked to do a service  
 At the same time I began to study Englsh  
 politics, whereupon  
 outside the school and took up a course in  
 ~esigrzation.  
 Arabic with Bahh9f scholars. X spent a few  
 years I have had the  
 years a180 in the American High School in  
 serve as Trustee of  
 Tihrk to advance my gem~eraleducation.  
 appointed by the  
 "The lorwcherished time now came wheil  
 my utmost wish  
 with the consent af my dear brother I left for  
 these last days of  
 'Akka, where 1 had the great privilege of  
 service to our Holy  
 visiring 'Abdu'i-Baha, the Center of the

the Russian Embassy as a  
 'Abdu'l-BakA was about to  
 I lefi for 'Akk&with His  
 the great hanor of  
 historic journey. After my  
 I was enplayed as First  
 by the Turkish Embassy, My  
 spent working at the  
 happy to serve on the  
 the Embassies 1 had ma& it  
 them not to require me to  
 co~ceriledwith poitics.  
 service, however, 1 was  
 which slightly touched on  
 I tendered my  
 "For the last twelve  
 incsiinable honor to  
 ~uqiiqu'llhh, having been  
 beloved Guardian, and it is  
 that 1 may be able during  
 my life to render befitting  
 Cause and give

satisfaction to our loved

Covenant. Following this auspicious occasion

I proceeded to Beirut where Z took up my  
of the Hand of the

studies with the aim of finishing the college

Varqa, which began

work and continuing them in a university

and ended with his

in England. During my stay in Beirut I was  
seventy-one, were charac-

terized by 'Abdu'Ufi-BAA to 'Akkri every  
zeal and enthusiasm

summer and there I had the opportunity to

efforts in the Cause

study the Cause and take teaching courses with

particularly after the passing

of other students under the Late Frf6jC Mirza

in 1938, when Mr.

Baydar-'Ali.

beloved Guardian

"Xn the summer of the year 1309, while I  
of Ehe Quq&qu'IlBh.

was in 'Akkit, I was instructed by 'Abdu'l-BahB  
rank of Hand of the

to return to T i h r h to fulfill a mission which  
spirit and stirred

He so kindly entrusted to me. In T i h r & n, after  
degree of service to the

having carried out His mission, I married  
1953 he prepared

fN M E M O R I A M

when the New Delhi Conference, in which  
Mr. Varqa was to participate, should have  
been concluded. He therefore left soon for  
New Delhi, not waiting to complete the  
convalescence period, and consequently had  
a very hard time during the days of the  
Conference. He then received the Guardian's  
instructions to proceed to 'Iraq, Egypt and  
Syria on a teaching mission. He forthwith  
left New Delhi for 'Iraq. In that country his  
illness took a serious turn and he suffered  
extreme pain. He was therefore obliged to  
stay in the eziratu'l-Quds in Baghdad. After  
a while, when he felt himself slightly better,  
he left for Cairo, Ismailia, Suez, Port Said.

Guardian."

The spiritual services

Cause Mr. Valiyu'llkh

at the early age of twenty

death at the age of

terized by ever-increasing

throughout his life. His

were redoubled

away of Mr. , h i n Amfa

Varqa was entrusted by the

with the duty of taking care

His elevation later to the

Cause inspired in him a new

him to a still higher

Cause or BahB'u'llkh. Tn

and Alexandria, where he visited the friends and gladdened their hearts by giving them an account of the magnificent results of the Conferences and of the rapid progress of the Cause in the world.

He then left for Turkey, where he visited the towns of Qazi Antap, Iskanderun, Adana and Istanbul, and met the friends. The unexpected cold weather in Turkey that year and Mr. Varq's ill health caused him a great deal of suffering. He now reported to the beloved Guardian an account of his journeys and was then kindly instructed to return to Iraq. After his arrival in Tihrah the Guardian appointed a time when he could himself, under instructions from the Guardian, visit the Holy Land. This visit to the Holy

for participation in the Intercontinental Conferences. He first attended the Kampala Conference and then the Conference in Chicago. During the interval between the latter and the Conference in Stockholm he was directed by the Guardian to proceed to South America, where he visited the area between Brazil and Santiago in Chile within forty-six days. His mission was to meet the friends and to give the Message to the people. he started

On July 10, 1953, he left for Europe and, after participating in the Stockholm Conference, he visited a large number of cities in Germany by the order of the Guardian. In March 1955 he felt very severe pain which made him extremely uneasy. He therefore left for Europe again for

medical treatment, visiting first Paris and then Italy. While receiving treatment he did not forget his teaching mission whenever hospital for a week in Stuttgart and then for a further month in Ulm, where he underwent an operation. He then proceeded to Germany and went to a hospital in Tubingen where Mr. Varq's request to Shoghi Effendi for a visit to Haifa had been granted for the time during these last days his brilliant life. Even

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he did not neglect his teaching duty. Whenever German believers. He assures you all of his prayers for your success. he felt a mitigation of pain and suffering he called to his bedside both friends and seekers Bahri'i greetings, With of truth and spoke to them of the Teachings. R.

RABBANI

But the light of his life was steadily fading, and I Assuring you of my deep and abiding appreciation of the sympathy he passed away and joined the concourse on you have expressed high, He was a drop that fell in the Great for the great loss sustained by our beloved Ocean, a beam of light that attained to the earth, and of my fervent prayers for the success of every effort you luminous Sun. exert for its

After Mr. Varq's death the beloved promotion. Guardian ordered that a memorial be erected

I

at his expense, at the grave of Mr. Varq. Your true brother, in Stuttgart. The design was made by Mr. Schem

Seyhun, architectural engineer, and willize this account is being written the construction of the roof is nearing completion, under the supervision of Mr. Bauer, a beloved German

AMELIA E.

COLLINS

friend. After it is completed the monument

1873-1962

will bear evidence of the grace of God to His devoted servants.

"O tizou lady of the Kingdom!" With

these words 'Abdu'L-Wd addressed Amelia

A h the passing of Jinkbi Varqk the Engelder Collins in His Tablet to her, dated

following letter was received in Germany: December 6, 1919. It was an answer to the

Haifa, Israel longing of Lhis newly

awakeiled heart to serve

December 3, 1955 the Kingdom of Cod. The

"hope" of 'Abdu'l-

W i i as expressed in the Tablet became

fulfilled in fullest measure in the life OF this

To the B W i s who were gathered at the devoted fiahk'i:

funeral of the Wand of the Cause, Valiyn'ilBh "In brieL JbDm tile

bounties o j His Aoli~less

Varqii, in Stuttgart, November 17, 1955: BuhCi'~'Icih, My hope is

that tiiou mayest

duily ndvmce ia the Kingdapl, that thort

nlayest brconze a heave~lysoul, confirmed by

Dear Bahi'i Friends: the brruths of the HaLy

Spirit, and r~myerect

Your message touched our beloved Guard- a ~tructurethat shall

eternally remain ,firmand

ian very much, and he was happy to see that uns?~ccknbie."

so many of the believers, both eastern and 'Abdu'l-Baha passed away

in 1921. Amelia

western, had been able to gather for his used to say that, "After

the provisions of His

funeral, m d honor this greatly-loved and Will became known, my

whole h e a t a u

dl soul I

staunch pillar of the Faith. turned to that youthful

Branch, appointed

bTeare assured that, dter so much suffering by Him to watch over and guide

the Faith

during the last years of his life, he has gone af BahB'u'li21. How Z

prayed t h t God I

to receive a great reward in the Abh6 King- would help me to make him happy !"

dom.

This became her guiding

light, to serve

The Baha'is could not have a better example before them of nobility and faithfulness than this distinguished Hand of the Cause; mid it is a blessing for the German friends that their country should have received her means, throughout her life, often and in the footsteps of this beloved Hand, and to redouble your efforts to achieve the goals of the World Crusade apportioned to the meaning only as they could be used to serve the Cause of Bahá'u'lláh and the one on whom had fallen the responsibility of carrying forward the great work entrusted to his care, affection, esteem, confidence and honor direct association work World Center. Signal services every field Bahá'í activity unforgettable. Purchase site Ma&riq71-A&k&rMozmt Camel, generous gifts hastening construction Mother Temples four continents and acquisition of the Ijaziratu'l-Quds endowments, constant support home front world-wide teaching enterprises among her magnificent donations, Urge national assemblies bold memorial gatherings, particularly Temples commemorate her shining example ceaseless services maintained until last breath.

Amelia Engelder Collins was born on June 7, 1873 in Pittsburgh, Pennsylvania. Her mother, Catherine Groff, was born in the United States; her father, Conrad Engelder, emigrated from Germany at an early age and became a Lutheran clergyman. Amelia was

the beloved Gziardim and make

She often said that to see

just once was worth a

To this end, then, she

her love, her strength,

the remaining years of her

increasingly, at the cost

sacrifice. Her personal

possessions, treasures, life itself, had

outstanding benefactress

Unfailing support, love,

the Guardian's darkest period his

unique bounty his deep

born and brought up in a strict Lutheran atmosphere.

She was the seventh child in a family of nine sons and five daughters. Her early married life was spent in Calumet, Michigan, and Bisbee, Arizona, in mining areas where her husband, Thomas H. Collins, had interests. After her husband's death she sold their home in California, and devoted all her time and means to the Faith.

During the last twelve years of her life the

As the years passed, in numerous instances the effects of arthritis became increasingly painful

and messages to her, the Guardian referred to and crippling, but she did not allow them to

to her "indomitable spirit of faith and Love", interfere with her services; her life became

her "indefatigable services", her "single-minded and wholehearted devotion" to the spirit with which she was

endowed blossomed

Cause of God, her "self-sacrificing efforts" and bore fruit, Depth and clarity of spiritual

examples which "will live and insure many insight, wise and loving

counsel, such as a soul," These services were crowned by faith in prayer and in the

working out of Shoghi Effendi in January 1951 with her Gats Will, wholehearted

sacrifice of earthly appointment as member and vice-president comforts, a real love for her

of the newly-appointed International Baha'i beings, integrity in holding

herself, and others, Council, "Eminent" of the Universal House of Faith to the highest standards,

which of Justice, made in December 1951, with her reached the world!

illuminated the way for appointment as one of the first contingent many.

of living Hands of the Cause. Early in 1923, as she was elected

At the time of her passing in Haifa, the known, made her first

Haifa of the Cause called: accompanied by her husband, who was not

"With deepest regret she was a Bahá'í a Bahá'í. She often spoke of the

great kindness world passing dearly loved World Cause shown by Shoghi Effendi to Mr. Collins. At

the time of her husband's death in 1937 who became a good friend and made the first translation of Bahá'í literature into Icelandic. Publication of Miss Anladottir's husband. Heart overflowing tenderest sympathy. Offering special prayers. Advising Mont's BulaLi'u'lijJz nnd translation of Essle- mont's BulaLi'u'lijJz nnd Geyserviile summer school hold begtting Icelandic, in Reykjavik in 1939, was made possible through Milly's memorial galhering recognition generous Milly was elected to generosity. Milly was elected to support their institution. May Beloved aid the National Spiritual Assembly of the B&g'is of h i n ~attain goal he was steadily approachiry and Canada in 1924. Except the United States for the years and Canada in 1924. Except closing years of his life." and Canada in 1924. Except for the years and Canada in 1924. Except That same year she made her second 1933-1838 she was a member of this body until she was called by pilgrimage to the Holy Land. A closer tie until she was called by Shoglli ERendi to serve at the World Center of the %?asforged with the beloved Guardian and Faith, She was at the World Center of the the beginning of a deep aand significant also an active member of the National Teaching, Assembly relationship to his wife, Amatu31-BahB Teaching, Assembly Development, and Inter- America Comittees. She Rhbiyyih manurn, a relationship which drew visited most of the her closer to the Guardian hiznself. After Baha'i centers in the United States and Canada to assist their this pilgrimage he wrote to her: Canada to assist their consolidation, and mast of those in Central and South "The days you spent under the shadow America to promote the teaching work, of the Holy Shrines ill long be remembered during the First and Second Seven-Year during the First and Second Seven-Year with joy and gratitude. I have during these Plans, 1937-1953. The Guardian's days increasingly appreciated and admired appreciation of this work was expressed through his the profound sense of devotion, the passionate was expressed through his

secretary:

fervor, the intense love and attachment that "It comforts him greatly to know that you are in a position to help animates you in the service of this Holy Cause. watch over and For such noble qualities I feel that I and I, safeguard the interests of the Cause and the believers. Your calm T and I certain that the fruits they will yield will sanity, your great faith be equally outstanding and memorab. Rest and devotion are assets of outstanding value assured and be happy." to the Faith, especially at present."

Three years later he wrote: The Guardian in 1837 sent through Milly "Row pleased the Beloved must be! Wow a sacred gift to the American Bahk'i Com- proud He must feel of your truly great munity. The cablegram announcing this gift achievements! The soul of dear Mr. Collins to the Annual Convention of 1838 said:

"I must exult and rejoice in the AbhA Kingdom. "As token my gratitude to such a community entrusted beloved Persevere and be happy." nity entrusted beloved co-worker Mrs. Collins And again that same year: locks BahA'u'llaFs must precious hair arranged preserved by loving "Dearly beloved co-worker: ranged preserved by loving hands Greatest

I am deeply touched by your repeated and Holy Leaf to rest beneath dome of Temple most generous contributions to the institutions nobly raised by dearly beloved believers in of our beloved Faith established both in the American continent."

.. United States and the Holy Land. Z shall She presented to the Convention the Cruardlan's gift, which gladly and gratefully expend your two most she had had beautifully framed and placed in a recent donations for the alleviation of special silver case. distress as well as for the initiation of fresh This was the first sacred relic sent by the beloved Guardian to be activities, institutions and enterprises in the belov'd Guardian to be retailed in the Alwr- icm National Baha'i Holy Land as well as in the adjoining coun- icm National Baha'i Archives.

tries. May the Beloved bless w u a thusaad-  
War Milly was  
fold for the powerful assistance you are  
to come to  
extending the Faith in so many tielDs of Bah8'i  
Guardian's advice  
activity and aid you to fulfill your highest  
through his secretary;  
hopes in iLs service."  
ffeds your presence

After the second. World  
invited by Miss Arnad6tt3r  
Iceland. Mi@ asked the  
and received this reply,  
"As he cabled you, he

O d y brief ineation can be made here of  
tkan Iceland at  
Milly's many senices. In 1924, while on a  
assemblies in America  
cruise to Icelalid with her husband, she met  
education. Feaple

in Arnzrica more important  
this time. . . The small  
are badly in need of BaWi

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like you, who are loving, tactfal and wise, to  
wrote:

Also ccbortt this time, he

help them see their problem~sand the solution  
America, yet

"Though you yourself are in

far them, should be in continual ckdaton, the range of the services which y o  
u contribu-

so to speak. Again he would remind you not tions render possible i s  
far-reaching. You

to overtax your strength or wear yourself out should feel greatly encouraged,  
thankful and

in your desire to do all yori can for the work. happy for being able to lend  
such an impetus,

Your services are too much needed for you to in these days of stress and peril,  
to the world-

jeopardize your health. , ."   
precious a Faith."

wide activities of so

Milly was one of the first to do something man^ nmany of Milly's  
services are known

about te~chingthe Indians in Anlerica, as only to God, the belotied Guardian  
and

urged by 'Abdu'l-BahA in His Divine Plan herself. Indeed, she herself could not  
remein-

Tablets. Over a period of many years she ber t l m all. In most instances her  
out-

deputized Eahk'is to teach the Omaha Indians standing gifts were acknowledged  
by Shoghi

in Macy, Nebraska, often visiting the group Effendi in his general letters or  
cablegrams.

herseIf. In 1848 the first Indian Baha'i

Among those were:

Assen~bly on the American continent was Purchase of property on Mt. Carmel(1926);  
formed there, development and extension of  
summer school  
Milly lived simply, allowing herself 1x0 properties at Geyserville, California (1936)  
luxuries, denying herself what many would and at Davis, Michigan; publication of  
consider necessities. She rarely spoke of the Bahá'í literature for the first time in America  
many generous contributions she made: (1934); first contribution to the Bahá'í  
the Guardian himself learned of some of them - L. H. Burn Fund toward the erection of the  
only through the National Spiritual Assembly Mother Temple of America (1939); contribu-  
minutes or reports of the National Treasurer. tion to the Temple Fund in Persia (1939);  
Many of her donations were in response to defraying cost of publication of four recent  
the Guardian's mere mention of a needed volume of The Bahá'í Y?o~'In'; repeated  
development in the Faith. Frequently Milly's contributions to teaching work aid to the  
was the first response to reach him. Of one Mother Temple of America; gifts of properties  
of these he wrote in 1914, through his secretary: near this Temple, as well as donations to the  
"I am enclosing a receipt, at the discretion first Temple Dependency donations toward  
of our beloved Guardian, for the sum you so purchase of nineteen supplementary Temple  
spontaneously and generously sent to him to sites in Latin-America, Europe and Asia;  
be used \$01-the construction of the Superstructure- contributions to aid the  
erection of the Bahá'í Holy Tomb on Mt. Carmel. area surrounding the Tomb of Bahá'í  
"He wants you to know that this is the at Rahji and erection and furnishing of the  
first contribution he has received for this International Archives building on the  
glorious undertaking, and he is not surprised. In 1936 Shoghi Effendi wrote to  
that it should come from you! You lead the Milly: "Dear and prized co-worker:  
way, in devotion, loyalty and self-sacrifice, I will devote a part of your very generous

in many fields of Bahi'i service, and your contribution to the purchase of a few Chinese spirit of dedication to our beloved Faith and and Japanese cabinets, pands and ornaments

its interests greatly endears you to him." for the International Archives now naring

On one occasion when the Guardian's and completion, the exterior and interior of which

Milly's contributions coincided in being with, to a very naked extent, be associated,

first, he cabled her: for all time, with your munificent support

"Our recent contributions teaching came of the rising institutions of the Faith at its

paign synchronized evidence our hearts toward Center. I am sure you will be highly

attuned noble Cause." pleased, and the spirit of dear Mr. Collins

In 1939 he wrote: will rejoice in the Abki Kingdom."

"Your very generous offerings enable me, eminent among the gifts of one called

in these days of stress and trial, to extend the by Shoghi Effendi "outstanding benefactress

range of the work of the Cause at its World of the Faith" was the donation of the entire

Center, to reinforce the activities initiated since for the purchase of the Temple since on

at the various national centers.. ." Mt. Camel, acknowledged by Shoghi Effendi

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in his October 1953 cable and in his message memories are indeed outstanding and never-

to the twelve Annual Conventions in 1955. to-be-forgotten achievements that enrich still I

In the latter he also acknowledged Milly's further the magnificent record of your services,

assistance in the purchase of many national local, national, as well as international, so

Ijaziratu'l-QuAs and endowments on five nobly rendered to the Cause of Bah2uYULftb

continents. Shoghi Effendi's last Convention and its rising institutions. The Baha'is, East

message of 1957 referred to this devoted and West, North and South, admire and axe

thankful for such signal services. . . Be happy,

I

believer's "munificent donation" toward the building of the Mother Temples on three continents (Europe, Australia and Africa). Shoghi."

The beautiful "CoUins Gate", the main gate leading to the Shrine of BahB'u'llkl~, was she attended the named in her honor by Shoghi Effendi Teaching Con- hirr'self. ference in Panama City, as rep~esentative I

Milly's travels for the Faith were far more extensive than can be recorded here; many States and Canada and 1 were undertaken at the request of the Guard- Teaching Cornlittee. im, To her he entrusted delicate t;tsks which attended the third South 11e knew would be carried out with the in which seven greatest discretion and devotion. pmticipated. This

In 1942 she represented the National Spiritual Assembly of the Bahsis of the United States and Canada in connection with the expressed con- erection of the memorial to May Maxwell, appreciation and gratitude I

Rirwyih &Anm's mother, in Buenos Aires, "co-worker". I

Argentina. The nlonument, designed by love, of self-sacrifice Sutherland Maxwell, was erected by Shoghi Maly's stemmed from Wen&. It was Milly's first trip to South Cause of God and an America; it was war time, and she was alone, relationship and devotion embarking on a mission for which she felt shoulders rested the

and persevere in your services. Affectionately,

Milly anadc two subsquent America. In January 1946 first Latin-American BahA'i

of the National Spisilual Baha'is of the United of the Inter-America

In January 1949 she American Teaching Congress South Amsrican countries

was held in SBo Paulo and Bahgi summer school in The Guardian's letters tinuany l ~ i sdeep

to this devoted Such an outpouring of and heroic effort as was

her great love for the inner deep spiritual to the one on whose

unfitted. When at last she arrived at her hotel  
 responsibilities of the Faith. In  
 she was handed a telegram which read:  
 a letter from the  
 "Prayers accompany you always, every-  
 of which were  
 where. Deepest loving appreciation. Shoghi."  
 unspoken of, in  
 Milly remained in Buenos Aires until the  
 heart. The first part,  
 model was made and approved and arranged-  
 read:  
 ments completed for its execution and erec-  
 to you that when  
 tion in Quijmes Cemetery, She had selected  
 cable, that your example  
 the sculptor and located a block of Carrara  
 the nine Hands of  
 marble of sufficient purity and size. She then  
 future be especially  
 flew to Rio de Janeiro, her mission accom-  
 plished. In Rio, faced again with was-time  
 been recently  
 difficulties of civilian travel and inability to  
 because of their nature  
 obtain plane reservations, while praying she  
 association with him, are  
 saw "blazoned in light" before her eyes the  
 these nine might well  
 words: "Put your whole trust and confidence in  
 So you see you are  
 Cad." In two days she was flying to Miami.  
 Hand of the Cause,  
 but have rendered a service which ordinarily  
 Of this mission the beloved Guardian  
 select body of  
 wrote to her:  
 his conferring  
 "Dear and prized co-worker:  
 as an inducement to  
 Your voyage to South America at this  
 but as a well-  
 critical hour, the efforts you have exerted for  
 those already per-  
 the initiation of the construction of May's  
 IN MEMORIAM

burdens and  
 January 1947, Milly received  
 beloved Guardian, the contents  
 cherished for many years,  
 the secret recesses of her  
 through his secretary,  
 "He wants to make clear  
 he said, in his recent  
 might well be emulated by  
 the Cause, who will in the  
 chosen to serve the  
 the very services you have  
 rendering the Cause,  
 and their intimate  
 of the kind which one of  
 be called upon to render.  
 not only worthy to be a  
 would be performed by this  
 nine, You must realize that  
 this rank upon you is not  
 you to perform future tasks,  
 deserved recognition of  
 furnished!"  
 839

The Guardian's postscript: Milly's	After the second World War
travels look her several times to Europe. In	
"Dm m d prized co-worker: wrote to her:	October 1949 Shoghi Effendi
With a heart overflowing with profound splendid oppor- gratitude, I an1 now writiizg you these few csntributing yovr lines to reaffirm the sentiments, expressed abiding I am confident lately on severai occasions and in a numba of the Faith and of telegranls, of heartfelt and unqualiged believers in Great admiration for your magnificent services, and Germmy. rendred in circumstanes so exceptional and German and difficult as to make then1 doubly meritorious Assemblies, and I am sure in the sight of God. You have acquitted your- delighted to meet you, a ~ d self of the task I felt prompted to impose upon by the news you you in a manner that deserves the praise of the rest& o f your wide Concourse on high. The high rank you now by the spirit occupy and which no Bahri'i has ever held in you in the his own lifetime has been conferred solely Faith. This lidtest in recogaitioa of tho manifold services you the spread and have already rendered, and is, by no means, at such important intended to be a stimulus or encouragement another chapter in the path of service, Indeed the chasacter outstanding of this latest and highly significant service international services you have rendered places you in the category to the Cause of God. Your true and grateful of the Chosen Nine who, unlike the other Hands of the Cause, are to be associated	"I greatly rvelcame the tunity you now have of share--substantial and it will be-ta the progress tlte edification of the Britain, Poland, Switzerland I have already informed the 13ritish. National the friends will be will be greatly stimulated will impart to them, as a experience, and parfieularly which so poweifully anhates service of our beloved journey you w d e r w e for consolidation of the Faith European centers constitutes of the truly remarkable and r e o r d of your eminent .. brothcr, Shoghi." Milly was invited to

Turkey and Egypt in  
 directly and intimately with the cares and special requests  
 responsibilities of the Guardian of the Faith. When it was time  
 I feel truly proud of you, and I am closer to her to have for Turkey  
 she was ill, but you, and admire more deeply than ever before this did not keep her from  
 setting out on the the spirit that animates you. May the Beloved long and arduous journey in  
 mid-winter. In reward you, both in this world and the next Cairo, when she could hardly  
 stand, she for your truly exemplary achievements. Gratefully and affectionately, Shoghi." Qa'atull-Quds. It seemed  
 as if this was to be Milly's role from this time on-to ignore illness and her increasingly  
 In 1947 Milly Collins was made a Hand crippling arthritis, and to go forward, usually  
 of the Cause; this, he wrote to her, he would in pain, putting  
 himself announce at the right time in the her whole trust in God.  
 future. This distinction alone singles her out With her appointment by Shoghi Effendi  
 as one uniquely 'loved and privileged. This in January 1951, as  
 vice-president of the explains the allusions in the above letter. International. Bahá'í  
 Council initially was called to Haifa to live. Haifa was now her "home",  
 Later that year he wrote: the Guardian told her. She  
 received his permission, however, to return to the United  
 "Dear and prized co-worker: States in summer for  
 treatment of her arthritis and for attending to her  
 The memory of the services, assistance and support you extended to me In my hour of  
 business affairs. anxiety and stress a year ago at this time, is mine Shoghi Effendi  
 launched the Ten- still vivid, and evokes my deepest admiration Year World Crusade, with  
 four Xintercon- and gratitude. YOLISerVICES in other fields, tinal Conferences, in  
 1953, he appointed a and in the course of many years have, more- Hand of the Cause as his  
 representatiye to over, served to deepen my feelings of affection each Conference, For the

All-America Con-

and gratitude for so distinguished a handmaid      ference in Chicago he chose  
Amatu'l-Bahi

of Bahti'u'llah and Hand of His Cause. . . ,      Rhiyyih f(hum, accompanied  
by Mifly

Gratefully and affectionately, She\*."      Collins.

840      T H E B A H A ' ~ W O R L D

For the midway point of the Crusade,      of his sudden passing which  
shocked the entire

Shoghi Effendi again called for Intercanti-      BahL'i world. Milly, who had  
arrived the night

mental Conferences, this time five in number.      before in Naifa, left at  
office for London      I

To the European Conference, in Frankfurt,      join R6-iyyihKJ&iluin  
in her hour of greatest      I

Germany, he appointed Amelia Collins as      need. This was perhaps one  
of the greatest

his representative. When the time came for      crisis of her life, that ill,  
old, prostrated herself

holding the Conference, in July 1958, the      with grief, she should think  
only the woman

beloved Guardian had ascended to the      who had become like a  
daughter to her and

Abkh Kingdom.      rush to her comfort and  
support. Though the

At the close of Milly's tribute to Shoghi      dark hours of London, at Bahji  
where the

Effendi, given at this Conference, she said:      Harids of the Cause  
gathered immediately

"We are all, in a way, Shoghi Effendi's.      after the Guardian's passing,  
for the four

heirs. We have inherited his work. His plan      years following his death,  
Milly was RChiyih

is completely laid out. Ours is the task to      KJAnurn's greatest comfort,  
- and indeed,

fulfill it. We must, each of us, complete our      the greatest comfort to all  
her fellow-

share of the World Crusade. This is the      Hands.  
~nemvrlal we must build to our beloved      Increasingly In constant.

pain, her love of      the Faith and her inflexible

detention to      I

"Let us love him more now than ever      serve it, kept her going; she  
attended the

before, and through the power of our love  
attract his love to us, and bring his blessing

meetings of the Hands in the Holy Land. met  
with and inspired the pilgrims, forced her  
i  
I

on our labors. failing body to keep going w  
h e ~every ~ move-  
"Let us not fail him, for he never failed us. ment hurt.  
Let us never forget him, for he never foigot How well she had lived up  
to the words  
us." written to her in 1924 by

Shoghi Effendi:

On November 20, 1960, at the laying of the "... It is our duty and  
privilege to trans- late tile love and devotion  
cornerstone of the European Temple, this late tile love and devotion  
we have for our beloved Cause into deec's  
heroic representative of the Guardian was beloved Cause into deec's  
and actions &at  
ablk, to complete the sacred task entrusted will be condr~civcto the  
highest good of  
by him to her of placing some earth from mankind. . ."  
Bah'i'u'l-Bh'Ys Holy Shine in the foundations Tn October, 1961, Miliy  
returned to Haifa  
of the Mother Temple of Europe, In rain and for the last time. Her sense  
of duty was so  
sleet, Milly stood throughout the ceremony, slrong that in spite of the  
fact that she had re-  
completing her mission for the beloved cently fractured her alm in  
a serious falı and  
Guardian. k e n in hospital, she  
managed to get home,  
Throughout the sad and overpowering accompanied by a close friend.  
Her intention  
days followiag the passing of Shoghi Effendi %as to attend the meting of  
the Hands in  
from this world, Miliy was sustained by words Bahji, where important  
decisions Rere to be  
he had spakcn to her when he left Hsifa in made regaxding the election  
of the Universal  
.Tune, 1457.He had taken her hand andlooking House of Justice. Illness  
kept her from d l  
deep into h a eyes had said: "Don't be sad, bur one of the sessions -  
the most important.  
Milly." His ringing words and his radiant It was pitiful to see  
indomitable Milk carried  
smile would be with h a axzd sustain her on a chair to the meeting and  
then back to her

always. However, she had been enabled to do, she felt it was never enough; nothing always dear, could ever be enough to do for one who himself had sacrificed his life in loving service. It was in November, 1957, that heroic Milly, I, 1352, Milly determined to be in her "true home" when the Guardian returned to Ha-falateh in the Khnum. She is dead in the Bahb'k month, had hastened to the Holy Land. She outlived her Instead of standing at the door of his home to receive him, she heard the calamitous news "Your constancy in service and your single-minded and wholehearted devotion to the manifold interests of our beloved Cause are consuming, ever-burning fire of devotion truly an example and an inspiration that will live and influence many a soul. Your endeavors will eventually be crowned with success and later to and I trust you will live to witness the fruit of your indefatigable services to the Sacred Threshold." Surely she had filled the hope of 'Abdu'l-Bah, blinded by that through his daily advance in the Kingdom?, that thou mayest become a figurehead, angel, confirmed by the breaths of the Holy Spirit, and may erect a structure that shall be known and had a large

family, he won  
 eternally remain firm and unshakable." a scholarship to Uppingham  
 School and avo  
 exhibitions to I-Eertford College, Oxford,  
 where he was awarded his half-Blue for long  
 distancerunning and was graduated in Classics  
 in 1899. In 1903 he was called to the Irish Bar,  
 having served for some time as leader writer  
 on the staff of the Irish Times.

GEORGE TOWNSEND He was troubled, however, by a feeling  
 of  
 restlessness and dissatisfaction, and his father  
 To Bax~i'u't~A~t having offered to send him to any country of  
 his choice, he arrived in Provo, Utah, in the  
 Only beloved! With a heart on fire Rocky Mountain in 1904. Here he  
 worked  
 And all my longings set in one desire as a missionary among the  
 Mormons,  
 To make my soul a many-stringed lyre initiating a movement for the  
 building of a  
 Thy dear hand to play, church, and was ordained a priest  
 in 1905.

I bend beneath Thy mercy-seat and pray Four years later he joined the  
 staff of the  
 That in the strength of perfect love I may University of Tennessee,  
 Sewanee, Tennessee,  
 Tread with firm feet the red and mystic way as Assistant-Director of the  
 University  
 Whereto my hopes aspire. Extension Department, and in 1912  
 was  
 appointed Assistant-Professor of English.  
 I have forgotten all for love of Thee I in the summer of 1916, after  
 he had  
 And ask no other joy from destiny experienced a strange conviction  
 that he was  
 That to be reunited with Thy unity going to leave America, and  
 his holiday plans  
 And-whatsoever befell- fell suddenly through and he  
 decided to come  
 To hear no voice on earth but Thy sweet call, home.  
 To walk among Thy people Thy thrall My father stood on deck on  
 the early July  
 And see Thy beauty breathing throughout all morning to take in the scene as the  
 boat,  
 Eternal ecstasy. driving westward, approached the  
 Harbour in  
 Dublin Bay. Before he reached home he had

Lead me forth, Lord, amid the wide world's decided that America,  
 vvl~osenationality Ize  
 ways, had embraced and where his  
 possessions  
 To bear to Thee my witness and to raise remained, would claim him no  
 more. In the  
 The dawn song of the breaking day of days. autumn he undertook the duties  
 of a curate  
 Make my whole life one flame at Boote~stown, County Dublin.  
 Of sacrificial deeds that shall prodaim The Hill of Howth, with its  
 seagulls, the  
 The new-born glory of Thy ancient name; scene of earlier holidays, had  
 symbolized  
 And let my death lift higher yet the same Ireland in my father's mind  
 while he had been  
 Triumphant chant of praise! away.. and it was Howth he chose  
 for his first  
 \*

George Townshend, circa 1924 holiday after his return. On one of his first  
 842 THE B A H A \* W  
 ~ ORLD

days there - it was July %gab - there  
 reached him, from a friend in Azncrica, one  
 or t\lxzo pamphlets containing some words of  
 'Abdu'l-Bstha, and as he himself expressed  
 it, "WZ\*en I looked at those, that was the  
 beginning and the end with nne5

"To his honour Mr. George Townshend, Gateway,  
 Lreland; Upon him be greeting and praise.

'athou who art thirsty for the foui~takof  
 Truth !

"Thy letter was received and the account of  
 thy life has been known. Praise be to God  
 that thou hast evex, like unto the nightingale,  
 sought the divine rose garden and like unto  
 the verdure d the madow yearned for the  
 outpourings of the cloud of guidance. That  
 is svfiy thou hast been transferred from one  
 condition to another until ultimately tl~ouhast  
 attained unto the fountain of Truth, h s t  
 illuminated thy sight, hast revived and  
 Townshend

George

animated thy heart, hast chanted verses of  
 guidance and hast turned thy face toward the  
 enkindled fire on the Mount of Sinai.

"At present, I pray on thy behalf . . . ZI\$aa  
thee be Bahci'u'jr-Abhii,  
(Signed vAs~u't-BAH 'ABBAs"

~

July 24, 1919. "O Thou ilXufniried soul and revered personage  
in the kingdom!

Translated by Shoghi Rabbani "Your letter has been  
received. Every word

indicated the progress and upliftment of thy  
spirit and conscience. These heavenly sus-  
ceptibilities of yours form a magnet which  
attracts the confirmation of the Kingdom  
of God; and so the doors of the realities and

Bail to Thee, Scion of Glory. . . nleanings will be open unto you, and  
the

Thy words are to me as fragrance born confirmations of the Kingdom of God will  
from the garden of heaven, ewelop you.. .

Beams of a lamp that is hid in the height "It is my hope that your church will  
come

of a holier world .'.. Lo, Thou hast breathed under the Heavenly Jerusalem. . .

on my sorrows the sweemess of faith, and " Emto thee be the  
glirry oj' AbM!

of hope,

(signed)-'A~ou'~-B~~L 'ABBLs."

Thou hast chanted high paeans of joy that

Dec. 19, 1920.

my heart's echoes ever repeat,

And the path to the knowledge of God Translated by LtitfuXIAh S . W I m

begins to glimmer and ope before my falter-

ing feat, \* me entire poem appears in The

Mls8iorr of Ballri'a'lliih,

GEORGETOWNSHE%D plioiished by George Ronald. 1952.

I N MEMORXAM

In January, 1919, within a p a r of his under a pseudonym in 1934, and  
would speak

marriage, my father had taken up residence of it in enthusiastic terms

in reply to m y

as Rector of Ahascragh (ford of tile said- inquiries on my retunl

fron~school.

hills), Coanty Galway, a country parish in. While Germany over-ran

Europe in 1940

the \vest of Xrclaild where a large Georgian- he conclrtdd a sermon on

world perplexities

built rectory looked out over a lawn snr- by saying that he personally

had found no

rounded by beech trees. Soon after the passing of the modern world  
 of "bdu'i-Bah& he wrote: "While X see in Bahk'u'llkh, the sound  
 bold outline the forces and nlethods at work hcar as it was  
 and constaatly forecast how the attack- that day anid  
 onrush - and victory of the upwelling and cathedral of the  
 descending powers will be achieved, I am Ireland.  
 drawn to wonder how in particular these in his own hand:  
 legions of the Unsee~lwill make their activity 1942 at 8.30 [in  
 manifest in Ireland and also in this Church Nancy, Una u ~ 1d  
 (as ill others). I consider what may be my Message to.. .., a  
 part, as foretold by 'Abdu'l-Bah&.. ." At Message was well  
 present, it seemed to him, the preparation lay taking BahB'i  
 in working among the people entrusted to cotm next week  
 hi~n? and he continued to be a loyal servant of the Church.  
 that my father, who  
 He was elected, one of eight of all Ireland, of Ireland  
 a Canon of St. Patrick's Cathedral, Dublin, Clerical Union in  
 by his fellow clergy, by some of whom he meet informally  
 came to be regarded as the best preacher in Ballinasloe and each  
 the Chuch of Ireland. After he became paper on a topic  
 Archdeacoll of Clonfert (also in 1933) the that while he remained  
 honour of a bishopric was twice suggested to to bring his church  
 him, but he dedined to let his name go Jerusalem."  
 forward.  
 Meantime, after nine years' study of the

answer to the problems of  
 except that given by  
 of Whose Name I can still  
 uttered by my father's voice  
 the echoes of the great  
 pioneer of Cliristianity in  
 The following is recorded  
 "Tuesday eveg. Nov. 3rd.  
 a room at the Rectory]  
 conjointly presented the  
 total party of nine. The  
 received and all went away  
 literature and proadsing to  
 and bring friends."  
 When it is ranembered  
 for years wrote for the Church  
 Gazette, had also formed a  
 which the local clergy would  
 each month in a hotel in  
 in turn pxepare and read a  
 of interest, it is clear  
 in it he did all he could do  
 ""under the heavenly

Faith of Bah2i'u'Ekh, he published in 1926 a book of prayers and meditations entitled The Altar on the Ifeaiatlz and sent a copy to the Guardian who wrote: "The erlclosures and historic step. you have sent me I will treasure, particularly the little book which P conceive as an exquisite expression of Ioiiy thoughts impregnated throughout with the BaWi Spirit." Some 04' the contents reappeared in The Mission of Bnhli'lc'ilBIz, a miscellany of his writings published in 1952. Ten years later, after publicly identifying himself with the Faith - a decision inadvertently thrust on h i n ~at short notice - at the World Congress of Faiths in London, he declared to the Guardian his eagerness to leave the Church and devote his energies to the service of BahC'u'll&. Eleven restless years, however, were to pass before this wish was fulfilled. &lore Io~lg~ n father y became absorbed in his next book The Heart of ffie Gospel (1939), i'%e Promise of A[[ Ages having llpparcad thought.

Haifa? July 7, 1947,  
 "Dear and valued co-worker:  
 I am thrilled by the news  
 tion - a truly remarkable  
 Your past and notable  
 and challenging act at  
 yourself from the Church and  
 accomplish better the  
 and your subsequent resolve  
 Dublin and hekp in  
 trative basis of the BahB'i  
 in Ireland are deeds that  
 and for which future  
 deeply grateful and will  
 Yow true  
 Sno~m."  
 My father's first  
 in Wa'iteaching and  
 came after thirty years of purely academic  
 study and contributed  
 the development of fils

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THE B A H A . ' I W O R L D

A statement which, under the title "The wish and came to see him, greatly treasuring Old Churches and the New World F a i ~ , "he the inelllory of their visit. "There radiated

now addressed to all Christian people on the from him such a penetrating love," says a relationship of the B W i Faith to Christianity, letter that has come from Ber~nuda,"that was circulated to 10,000 leaders of thought one was immediately at ease. He seemed to in the British Isles. A copy was sent to the understand so much so quickly. His love Bishop of Utah, where he was ordained, with seemed to see into one's inmost spirit. He was a letter relinquishing his American Orders: unforgettable in the extreme." Fresh signs "... My motive is to be loyal to Christ as of the believers' regard for him were conti~luai- T know Him and to give to His Clurch the ly appearing, and it became clear that in the best se~.ieewhich in the special circumsta~~ces hearts of more than a few he was already I have to offer. It is my settled conviction numbered among those -how many? - who that the Gizd Tidings brought by the Prophet can truly say, and by &eir lives proclaim, "I of Persia, BahA'i'u'UAh, represent the promised have forgotten all for love of Thee." return of Christ; that Christ is and has ever He suifexed more and more from a sense I been tl~roughall our difficulties in our inidst of loneliness, and as this feeling f m d nu though we have secognised Him not; that the adequate solace, inhibitions and kifirmities Christian Cl~urches in recent years have began to grow upon him, though when it was missed their way, and have lost their hold on possible to make him happy they could allnost human hearts because they are out of touch disappear. with their Lord; and that the path back to He was one of the Gist to be appointed a ~~ Him and to His Fatlux lies wide open before Hand of the Cause during his lifetime, in I them though hey have not chosen to walk December, 1951, and his presence at national in it. I feel I must make any sacrifice in order gatherings, which included five summer lo be free to help in transmitting to my schools, came to be greatly valued. Be would

fellow-Christians a Message which presents a broad and extended study class and help with the one and only hope of re-situating the program of morning lectures, as well as mankind and rebuilding the social order. . . " take a full part in the life of the school. His last attendance was the Zaire\* continent Conference at Stockholm in July, 1953.

Ahmedou-Euikley replied: Thereafter, while he always hoped for recovery, he continued to inspire the members,

"Dear Townshend, as he had always done in individual letters, Bishop Moulton has just turned over to by messages addressed to the various committees as Secretary of the Commission of Universities and schools. Two of your letters asking for deposition. . . He was past his seventy-eighth birthday

As an old fellow-worker with you in Utah when he began a version of his last great work, I wish to state my confidence in you and your Christ and Bahá'u'lláh, which his continual conscientious withdrawal from our Church developing illness did not later compel him to accomplish better the purpose of that to abandon. By this tale, however, he could cheer. God be with you and bring you speak and write on: any difficulty, and this happiness in success." difficulty increased as the months went by.

At the same time he produced a compilation. Near the end he seemed to be retaining and for the Wisdom of the East Series, The Glad working out in his head whole portions of Tidings of Bahá'u'lláh. Booklets, articles and the book, or even the whole book, and the 11 contributions made over many years to condensing it in his head into lengths he would Bahá'í publications remain to be collected be able to dictate, which he then, it was clear, and enumerated. His witness to Bahá'u'lláh in memorised, fighting all the time a battle seemed indeed to have travelled through the against his steadily failing strength. Without wide world, where in my had never met this great determination of my father's to i Mm, and even whom he did not know, felt give it to mankind, this highly valued

work

a sense of personal gratitude towards him would not be ours to-day.

and would speak of him with the greatest And yet in many ways the

most lingering,

tenderness and affection. Some fulfilled a the most remarkable, the most worthy

of his

MORIAM

achievements, to me at least, was his reaction nunities. His fearless

championship Cause

to his own infirmities and, particularly during he loved so dearly, served

so valiantly,

his last years, the influence one felt from his constitutes significant

landmark British

presence on entering his room. While he sat Bahá'í history. So

enviable position calls

these, he was conscious, from his deeper for national tribute his

memory by as-

understanding, that he had much of unique sembled delegates,

visitors, forthcoming

value and real urgency to proclaim, for which British Bahá'í Convention.

Assure relatives

eager hearts were waiting; and, though burning deepest loving sympathy

grievous loss.

with desire to serve mankind, he was denied, Confident his reward

inestimable: Abh5

without hope expressed of his recovery, all Kingdom."

means of adequate communication of his His fellow Hands of the

Cause have paid

thoughts. Yet he shed around him a gentle, their tributes:

benign radiance which conveyed comfort and "The passing of our

dear revered great

cheer and affected all about him. Surely his friend has deeply grieved

only heart. Let us

such was now a lyre on which the hand of the endeavor to feel and see

merely his radiant.

Almighty played. A Persian student, the last sod, his lofty station,

his splendid example,

stranger to visit him, has said he will never his everlasting love."

forget how my father, from his bed, waved, "I shall never forget

him and he will

and waved again, as the younger man with always rank among lay most

illustrious dear

drew, reluctantly, through the door. And ones."

while his presence made this unforgettable "Dear George

Totmshend's sweet smiles

impression, elsewhere, in the words of the and kindness will remain

in ~zlyheart for a11  
 Bermuda correspondent, "His name men- my life."  
 tioned at a convention immediateIy caused a These words testify,  
 along wit11 the others,  
 cathedral stillr~ess." to an in~perishablequaiity  
 of his pure, kindly  
 As I look back on t h i s time now and ponder and radiallt heart.  
 his obvious, though not physical, sufferings, Close to Xi-eland's  
 capital a gently rising  
 Z am made to tilink of some of the words hill dominates the city  
 and the lalxdlocked  
 'Bah\$'u'IIBh has written: bay. Across the water lies  
 the Hill of How&.  
 "O Son oJ being! Tkotc art -My lamp and On its northeast side a  
 tree-lined avenue.  
 J W ~light is in flzee. . ." where my father heId his  
 first appointment in  
 " O Son of ~Vlaiz!For everytizing fitere iis n the Church of Ireland, runs  
 in a straight line  
 sign. TIE sign of b v e is jovtitude under M y to the sea. Near the  
 sumunit, to the northsvest,  
 decree and patience zrnder My trials." stands the bungalow  
 ivliere he spent his years  
 "O So?a o j Man! Write all rlzat We Izave of unfettered service to the  
 Causz; where, on  
 r~realedunfo thee wifh rlze ink of i'ight upon his desk, the assembled  
 friends ~ignedthe  
 rhe tablet qf f h , ~~ p i ~ .i ."  
 f. dedaration of the first Spiritual Asseinbly  
 On hearing of the passing, an March 25, in the laid. Away to t l ~  
 esouth rises the  
 1047, of George Townsl~end, Hand of the dignified outlim of Sliese  
 Cualin, the most  
 Czuse of God, Uli: Guadian of the Baha'i disting~~ishaabie  
 peak alike from sea and Land,  
 Faith tdegraphcct: standing over t!x viISage  
 (Enniskerry - the  
 "Deeply mourn passing dearly loved, mrich iugg~Aford): v:here my father  
 was welcomed  
 a h i r e d , greatly gifted, outstanding Hand on his miurn from across  
 the Atlantic. Now,  
 Cause Georgz Townshend. His death illorrow beneath this mountain, my  
 father lies buried,  
 publication his crowning achievzment robs while in the churchyard  
 arouild him contintie  
 British foliowets Bd~ihVu'liiihtheir most dis- sounds of nature which he  
 kuew while he

distinguished collaborator and Faith itself one of its stoutest defenders. His sterling qualities, attended, at short notice, his scholarship, his challenging writings, his conducted through high ecclesiastical position unrivalled any according to the requirements of the Bahh'i Faith, blending the Thomas Breakwell, Dr, Esslemont, one of not yet united, of three luminaries shedding brilliant lustre Memorial meetings annals Irish, English, Scottish Bahh'i communities and in the London P@ratu'l-Quds, and his former four soas and her parishioners in County Galway gathered to 1909 caused her hold a memorial service in the Church where and to beconze he had ministered, when a worthy tribute to immersed in the Faith.

him was paid. Among her more than fifty  
 Tablets from the Master, some of the most  
 His body proved, unexpectedly for him, beautiful and cerhinly the most tender  
 unable to rest a little longer a soul eager for are those sent by Hkn at the inle of these  
 further service on earth to Bahk'u'llkh - a continuous bereave- ments,  
 disquieting event of this strange and not easily forgotten springtime, when the dafodils Her childhood upbringing  
 was strictly orthodox, with a father  
 bloomed in the garden along with the last who was a Presbyterian minister. She would  
 of the earlier season's roses and the may came laughingly explain that her unusual knowledge of  
 out in March. the Bible was  
 because she was disciplined by having to read it - "so, I must have been a naughty little girl." She was always known for her independent thinking, and often remarked as a child, "How wonderful it must have been to have lived in the days when Christ was on earth."

lived in the West.  
 The burial service,  
 by seventeen persons, was  
 church practices,  
 ments of the Bahh'i Faith,  
 customs of the followers,  
 Christ and BahA'u'UAltil.  
 were held in local  
 The successive deaths of  
 husband between 1899 and  
 to turn more and more to,  
 further and further

CORXNNE KNIGHT TRUE earth."

It was in 1899 that 'Abdu'l-Bahá sent successive teachers - Hájí Xádu'l-Karím, "O ye who are set aglow with the fire of God's Love! Blessed are ye for having been chosen by others, to the United States because of the God for His love, in this new age, and joy be to the defection of Dr. Khayru'líkh. MíS. True was yoit JOT Ravíkg been guided to the @eat told of these teachers, who were then in Xi~gdom! Verily, yonr Luvd hath chosen you Chicago. After accepting the Faith she turned to slaow the pa& to the K i n g d m of God, at once to 'Abdu'l-~ah&, aslring Him for a among the geopie. . ." set of guiding principies to live by. She rece~vedthe folloa7ing Tablet from Erm: "Othou dear servant of God! It was thus that: 'Abdu'l-Bahí in one of His Thy letter was recei\~edand i t s contents Tablets addressed that luminous soul, Corinne noted, As to instructions which thou Knight True. desirest, they are as follows: Mrs. True was born in Oldham County, Believe in God; turn unto the Supreme Kentucky, on November 1, 1861, and moved Khgdonz; be attracted unto the Beauty of to Chicago with her fanlily as a y o ~ ~ ngirl. g Abhzi; remain &-rn in the Covenat;yearn On June 22nd, 1882, she married Moses for ascending into the heaven of the sun Adanls True. She passed to the Abh8 Kingdonl of the univexse; be disinterested in the April 3, 1961 - having been spared to work world; be alive with the f~agrancesof the Killgdoni of God on earth untiI her holiness UI the Kingdons of the Highest; one hundredth year. be a caller to love; king to the human race; During her life she gave birth to eight gentle with humanity ; interested in all the children - four boys and four girls. The people of tlie world; wish far harmony and oldest daughter (Harriet Merrill) died in seek friendship and llonesty. Be a healing 1892, when nine yeais old, as the i.esuIt of an for every wound, a

remzdy fo--every sick,  
 accident. In Mrs. Tmds deep sorrow over a source of  
 i~ainionamong the people; chant the ~ersesof  
 this, she started her search for Txuth and her  
 guidance; pray to God; wise for the guidance  
 investigations of "Uni\$yjr," "Diviile Science,"  
 of the peopb; let thy tongue explain and  
 and 'Chistian Science." In 1899 she first  
 thy face illumine ~ 4 t hthe glowing love  
 heard of the Message of 135th&h'Ufih which  
 of G o d Rest not a nsoment and breathe  
 was being given by a group d Pcxsim teachers  
 not a breath of repose until thou  
 in Chicago. She immediately became interested  
 becomest a sign of God's love and a banner of  
 and conimenced to study the BaWi Teachings.  
 God's favor."

IN MEMORIAM

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As Financial. Secretary of the Bahti'l Temple  
 Unity she acknowledged every donation with  
 a loving personal note, shzring with the  
 friends the progress of the Temple Project,  
 and news of some special event of develop-  
 ment - letters which have bee11 preserved by  
 ihe recipients throughout the years.  
 She was held in sucli love and affection  
 by the friends arortnd the world that quite  
 spontaneously came that precious, endearing  
 title, "Moiher True."  
 H;er home in later years ia Willnette became  
 a "mecca" for searching souls, 2nd ail who  
 went there were revived, encomaaged and  
 inspired by the love, the kindness and the  
 wisdom she bestowed upon them.  
 Early in 1907 (February 27 to M a c h 24)  
 Mother True realized her heart's desire and  
 made her first pilgrimags to visit 'Abdu'l-Baha.  
 This was during the time of the Seca~id  
 Comlission of Investigation by the Turks,  
 when 'Abdu'l-Bahri had again been confined  
 as a prisoner to 'Alckri hy order of the SuIta~i  
 of Turkey. On this visit Mrs. True took a  
 petition to the Master asking perlnission for  
 the American Bahii'l'is to begin plaming for  
 the erection of a "'House of Worship." This  
 Corinite Knight Trlre petition was in the form of a par-H

L Inerit

containing the signatures of over a thousand  
American believers. She tells the story of  
She at once broke away from the traditions putting the parchment behind her on  
the  
B I I ~orthodox teachings of her early life and the divan and first presenting  
the little gifts sent  
from then on lived in complete dedication to by the loving friends. But the  
Master strode  
the service of the Baha'i Faith, following, for across the room, reached behind  
her and  
the rest of her life, those guiding principles grasped the parchment, holding  
it high in the  
given her by the Master. "This," He exclaimed,  
"this is what gives  
Successive Tablets show that she turned to me great joy." "Go back," He told  
her, "go  
'Abdu'l-Baha in every phase of her life, and back and work for the Temple: it is  
a great  
followed implicitly His loving counsel and work." How she longed to do this  
work, but  
advice. Her complete acceptance of and it seemed such a great task.  
'Abdu'l-Baha,  
obedience to the Master's guidance, and he looking at her with deep intensity  
said,  
steadfastness in the Covenant, helped her to "Devote yourself to this project -  
make a  
make the transition after the indescribable beginning, and all will come  
right." He then  
loss of the Master in 1921, and to understand proceeded to give basic  
instructions about its  
and accept fully the station of the Guardian. design, It was to have nine  
sides, nine gardens,  
She met the irreparable loss of the Guardian nine fountains, nine doors, nine  
walks, etc.  
in turn with the same strength, courage and And so a vision of the first Baha'i  
Temple  
faith, saying, when told of his passing, "But in the Western Hemisphere was  
born.  
we must know  
that it is the will of God." Mrs. True made nine pilgrimages in  
all, of  
Although outstanding in her spiritual which the following seemed to have  
special  
greatness, she possessed intense love and significance. Her first, in 1907,  
for reasons

tenderness for everyone, continuously dokg already stated. Her pilgrimage in 1919 at the little things at a telling moment which made close of the first world war was the last time the act live forever in the heart of the recipient, she was to see her beloved Master. Early in 1922 she again made a pilgrimage, This was rience to have heard Mother True's words as soon after Shoghi Effendi had become tie she spoke at the Unity Banquet at Elsinore. Guardian 01the Cause of God, at which time The friends listened, spellbound. The atmos- he instructed her, together with Roy Wilhelm, there was charged with light and spirit. Mountfort Mills, and others then in Haifafa, Mother True was transfigured and the words to return to the United States, as the first fell from her lips like jewels. Asked aftmswds Coivention for tho election of the first where she gleaned such ivisdom, she replied: American National Spiritual Asselnbly was "It was 'Abdu'l-Baha speaking, not I. We told to be called during Ridvan. Corinne True was me when I said I could not speak, 'Get the fislrst to be elected to this body. yourself out of the way and I will come On February 29, 1952, the G-rzrdian through,' so I did just that." bestowed upon Mrs. True the supreme honor In later years, under encouragement from I of appointing her as a H a ~ dof the Cause of the Guardian, she concentrated her efforts fod, so she made lier last pilgrimage in this more on teaching potential teachers, and year, as the invited guest of the Guardian, carried out regular fireside study classes in ! and as a Hand of the Crruse of God. The her home where the basic and most profound beloved Guardian was especially endearing Teachings were enthusiastically and thorough- to her during that laqt visit, losing no oppor- ly studied. tunity ta show his love and high regard for When returning from her vasious pilgrim- her, presenting her with a precious gift - the ages to Haifa the Guardian always asked her Master's purse which He carried while in the to speak to the friends about the

#### THE B A H A ' ~ W O R L D

Covenant.

United States (1912) and which contained a This she faithfully did, and it became a gold-colored English coin bearing the same date subject which she conveyed to others with

(1907) of her first visit to the Master. It was remarkable wisdom and clarity.

at this time that the Guadalupe paid her a During the years 1948-1932

Mrs. True I

noble tribute, saying, "Mrs. True is to be visited many new centers in Western Europe.

regarded as the most venerable figure among In April 1957, when ninety-five years old,

the pioneers of the Faith of Bahá'u'lláh in she was requested by the Guardian to act

the West." as his representative to the

historic Convention

Although Mrs. True was perhaps best of Greater Antilles, to be held in Port-au-Prince throughout the Bahá'í world for her Prince, Haiti. (Because of

political reasons

unparalleled service in the development of the the Convention was a child held in Kingston,

first Temple of the Western World, her Jamaica.)

record in the field of teaching is equally Mother True's entire

Bahá'í life was

glorious. In her early and middle years in the closely bound to the building of the Mash-

Cause, while arduously working for the Riquelme-Aaker of the West. From the time of

Temple Project, she also devoted time to her first pilgrimage when she presented to the

teaching the Faith in Chicago, and in the Master the appeal of the American believers

towns between Chicago and Milwaukee- to begin this enterprise, through the selection I

I

Kenasha, Racine and Waukegan, She introduced and purchase of the site and the various stages

duced the: Faith in the State of Michigan. In of construction, to the completion, she was

addition, she did a great deal of public ardent and steadfast participant in the

speaking for the Faith, a difficult task for many triumphs and difficulties encountered.

her. When asked by the Master to do this, Certain events connected with this life-

she explained that she was without special time service proved to be of special

signifi-

tsaining and was shy Wore the public. Then cance.

the Masta told her to speak freely, never to From the outset Mrs. True  
fell that the

be concerned, but to turn her heart and mind Temple Project could not be  
carried entirely

to Him, and He would never fail her. This by the local believers in Chicago, so  
she wrote

she did with complete confidence and faith, to the Master suggesting that the  
work of the

and became an outstanding and effective administration be shared with bdeevs  
fro111

speaker. For those who were prcsenl at the other parts of the United States.

European Teaching Conference in 1950, in The Master replied as  
follows:

Copenhagen, it was an udorgettable expe- "... .. Concerning the  
members of this

IN MEMORIAM

spiritual meeting, you suggested that they supreme joy of receiving the beloved  
Master

be selected from all the spiritual meetings as guest in her own home at 5338  
Kenmore

OF the other cities of An~erica.I quite Avenue.

approve and am very much pleased with Wtizr crowning jay was to see t  
h i s House o f

tgis plan. This will become the cause of Worship, the Mother Temple of the  
\Vest,

harmony in the ?Vord in all America. completed in 1953 a n d to be present at  
its

Tierefore, ask every spiritual meoting in dedication on May 211d of that year.

the other cities that they will each select A few weeks after her passing,  
and at the

one and send him,and from these sdedcted request of the Hands of the Cause in  
Haifa,

ones and with those who are select& from a memorial service was l ~ d dfor this  
revered

the Chicago meetings, establish a new and venerable ~naidsorvant,Corinne Knight  
meeting for the provision of the needs True, in the Ma&riqu'i-A&k;ir dm-iag the

of the Temple. If this be established with 53rd National Convention of the  
Bahi'is

perfect fragrance and joy, it will produce of the United States.

great results. Zn this new meeting, especial- One remembers the words of the  
beloved

ly fur the establishment of tfie Temple, Master aclcressed to this pure and  
selfless soul:

ladies a e also to be members."

"Verily, your Lord hath chosen

you to

In November of the same year, representatives from various parts of the country met in Chicago and appointed a "Temple Site Committee" to locate a suitable piece of land on which to build the Temple. Corinne True, with Cecilia Harrison, found the present site, submitted it to the Committee, and it was accepted by unanimous vote. The Bahá'is of Chicago immediately responded and in the 12, 1960

show the path to the Kingdom

among the people."

CHARLOTTE LMFOQT

HORACE HOTCHKISS HOLLEY

April 7, 1887-July

words of the Guardian, "arose, despite the smdless of their numbers and their limited spare man with

Horace Holley was a tall,

resources to initiate an enterprise which must a pleasant, intellectl face and singularly

rank as the greatest single contribution which luminous light blue-green eyes which regarded

the BaM'is of America, and indeed of the the world and his Mlotv man shrewdly and

West, have yet made to the Cause of Bah2- openly. Anjrone who is unfamiliar: with t l ~ e

u'il8.ll." people of New England cannot

expect to fully

In 1909 representatives from a l l centers grasp his nature for he was a typical example

of the Waited States of America, following of that race of hardheaded, independent,

instructions from the Master (39 delegates li~anorous and yet taciturn people, de-

from 36 cities) assernbld in Ciiicago on the scendents of the fist colonizers of America,

very day the remains or the Bltb were placed who are renowned for their rugged i d i -

in His Tomb on Mount Carmel, and "estab- vidualism, who were largely responsible for

lished a permanent organization known -as winning the Uuited States its polirid the Baha'i Temple Unity which was incor- independence anct who later pla~7edno

small

porated as a religious corporation fmctioning part in abolishing slavery from their nation,

under the laws of the State o f Illinois, and Of S L I C ~a largely Puritan stock was Horace,

invested with full authority to hold title to the whose a~lcestorsincluded many

educators and property of the Temple and to provide ways Congregational ministers. Born in the town and means for its construction." Corinn of Torrington, Connecticut, he attended the True was elected Financial Secretary of this Lawrenceville School in New Jersey, going Baha'i Temple Unity and served as such until back to New England for his higher education, the election of the first National Spiritual Assembly where he studied at Williams College, in Assembly in 1922. Williamstown, Massachusetts, from 1906-1912. He had been in May, 1912, that the chosen 1909, majoring in literature and becoming a member of the Phi Delta Theta Fraternity. Who dedicated the Temple grounds. During this visit to Chicago, Mrs. True had the Society.

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#### THE BAHAI

There were two strongly defined sides to Horace Holley's personality, and part of the spiritual triumph that was his before he passed away, at the age of 73, was that these two sides of his nature flowered into a third creation, more beautiful and powerful than either of the others had ever been. To understand this process one must go back to the forces that shaped his life. Not only did he possess a brilliant, analytical mind, but at the same time he was a dreamer, idealist and mystic. His strong personal bent was literature and those of the Bahá'ís familiar with his books, his letters, articles and speeches as a Bahá'í, are perhaps unaware of the fact that he was a poet and had published between the ages of twenty-one and thirty three volumes of verse. His capacities and interests led him amongst a circle of artists and writers, progressive, independent, often Bohemian, but also astir with the new social concepts, the exploring and questing ideas so characteristic of the generation to which he belonged. When he left college in 1909 he went to Europe where he travelled, studied and

worked until war broke out in 1914. On that  
 voyage two major changes in his life were to  
 take place. He met a young artist, Bertha  
 which he was to  
 Herbert, who lent him a book to read; and  
 to be tested, to  
 shortly afterwards he married her in Paris.  
 for over half-a-  
 The book was Abbas Efendi, His Life and  
 the metamor- I  
 Teachings by Myron H. T>helps. Compared  
 him over the  
 with the literature now available in English it  
 "At first it  
 was inaccurate and inadequate, but it opened  
 the Revelation  
 a new world to the mind of the twenty-two-  
 it to a formula  
 year-old young man who read it.  
 well-turned phrase.  
 Years later, writing of this event in his  
 to me that I  
 He, Horace said:  
 encompassed, re-oriented,  
 "That was my first encounter with the  
 of my being.  
 Faith of Bah'u'llah. The wisdom, the  
 reveals God, and  
 universality of spirit and the profound love  
 himself."  
 expressed in 'Abdu'l-Baha, persecuted leader  
 his wife were  
 of a new religion, captivated me. He stood  
 1911, #at he heard  
 apart from the epic heroes and thinkers of  
 %bdu'l-Bah and his party  
 history and brought a new dimension to my  
 As they had  
 inexperienced, naive liberal culture. Without  
 pilgrimage to the  
 knowing what it meant I had become a  
 the Master they  
 k h t f . The pattern of life since then has  
 goldm opport~nity  
 been a series of eEorts to find out what the  
 left immediately  
 Bah'u'i World Faith is, what it means, and

life but also the arena in  
 express himself, to labour,  
 suffer and win his victories  
 century. His own attitude to  
 phosis which took place in  
 years, he expressed in 1956:  
 seemed possible to encompass  
 of Baha'u'llah by reducing  
 or confining it within a  
 Gradually my ventures p r o ~ e  
 myself was to be  
 re-moulded in all the r e a h s  
 For religion in its purity  
 only God can reveal man to  
 It was while Horace and  
 living in Siena, Italy, in  
 of the arrival of  
 in Thonon-les-Bains, France,  
 been hoping to make the  
 Holy Land in order to meet  
 lost no time in seizing this  
 to attain His presence and  
 for the smaU watering place

on Lake Geaeva,  
how it functions."  
afternoon of

where they arrived on the

From that day he never turned back. X-fis  
account of this  
seeking mind and strong spirit had not only  
wrote that he  
found personal answers to the problems of  
only look upon the  
I N MEMORIAM

August 29th. Horace, in his  
meeting with 'Abdu'L-Bahft,  
had felt that if he could  
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Master from a distance, this would satisfy  
he wanted to give  
his pilgrim's heart. He then goes on to  
Messing", as he wrote, "for  
describe what this privilege of spending a  
it were, %corn-  
few days near "Mu'l-'GBahiha meant to him:  
and shares its  
"I saw among them a stately old man,  
was in Paris,  
robed in a cream-coloured gown, his white  
privilege of meeting  
hair and beard shining in the sun. He dis-  
intimate daily  
played a beauty of stature, an inevitable  
to become Doris  
harmony of attitude and dress I had never  
present on one of  
seen nor thought of in men. Without having  
'Abdu'l-Bahd  
ever visualized the Waster, I knew that this  
Horace's daughter  
was He. My whole body underwent a shock.  
'Abdu'l-BahA in the  
My heart leaped, my knees weakened, a  
BahB'i life left a deep  
thrill of acute, receptive feeling flowed from  
had entered the  
head to foot. I seemed to have tumbled into  
left it again.  
some most sensitive sense-organs, as if eyes  
and bitter experi-  
and cars were not enough for this sublime  
sweetness left by that  
impression. In every part of me I stood aware  
and nourished him.

to take it in His hands  
it to his child "a  
my baby girl. who thus, as  
panied us on our pilgrimage  
benefits". When 'Abdu'l-BahB  
Horace again had the  
Him and hearing many of His  
talks. Doris Pascal, later  
Holley, remembers being  
these occasions and seeing  
holding on his knee  
Hertha. This contact with  
early days of Horace's  
mark on him. The Master  
door of his heart had never  
Through many of the trials  
ences of life this core of  
great privilege sustained

of 'Abdu'l-Bah's presence. From sheer  
in Paris, before the  
happiness I wanted to cry-it seemed the  
Borate's first two  
most suitable form of self-expression at my  
Gardm and The  
conlmand. While my own personality was  
published. He had become  
flowing away, a new being, not my own  
the &ur Gallery  
assumed its place. .A glory, as it were from  
211 Boulevard  
the summits of htunan nature poured into me,  
clear that in spite of a  
and I was conscious of a most intense impulse  
o e x and econom-  
to admire, In 'Abdu'l-BahB I felt the awful  
the arts were the  
presence of BabB'u'II~,and, as my thoughts  
during these early  
returned to activity, I realized that I had &us  
been h o r n for its  
drawn as near as man now may to pure spirit  
colony and the

.  
and pure being . . I yielded to a feeling of  
yet been swallowed  
reverence which contained more than the  
post-war years;  
solution of intellectual or moral problems.  
have enjoyed the  
To look upon so wonderful a human being,  
circles of artists  
to respond utterly to the charm af His  
environment eminently  
presence-this brought me continual happi-  
them bath in every  
ness. I had no fern that its effects would pass  
away and leave me unchanged. X was content  
book on the subject

.  
to remain in the backgt-ound . . 'Abdu31-BahB  
published in New  
answered questions and made frequent  
Bahd'ismn-The Modern  
observations on religion in the West. He  
this u7asforwarded

It was during the yeas  
outbreak of the war, that  
books of poems, The irzner  
Stricken King were  
~e founder and director of  
of Modern Art, situated at  
Raspail in Pasis. It is  
mind preocc~zpedwith the s  
ic problems af the world,  
predominating infltlence  
years. Paris has always  
small but klite American  
days of the saIon had not  
up in the bedIam of the  
Horace and his wife must  
entrk to many interesting  
and intellectuals, a11  
co~igenialand natural to  
way.  
In 1913 Horace's f i s t

of his new-found Faith was  
York under the title  
Social Religion. A copy of

laughed heartily from time to time-indeed, to 'Abdu'l-Bah& and on the  
 twenty-second  
 the idea of asceticism or useless misery of any d September, 1913,  
 'Abdu'l-BahSt sent to  
 kind cannot attach itself to this fully-developed him from Ramleh, Egypt, the  
 first of the two  
 personality. The divine element in Him does Tablets He wrote to him,  
 praising his book  
 not feed at the expense of the humm element, highly and stating that the  
 friends were busy  
 but appears rather to vitalize and enrich the reading it and that He  
 Himself hoped it  
 human element by its own abundance, as would be translated so He,  
 too, could read it.  
 if He had attained His spiritual development He addresses Horace as  
 "O Son of the King-  
 by fulfilling His social relations with the dom!" and goes on to say,  
 "Thou art confirmed and  
 utmost =dour . . ." thou art confirmed and  
 assisted, thy aim is to  
 When the time drew near for them to leave, render service to the Kingdom  
 of Abhk and  
 Horace, (like others), having received a gift to promote the teachings of  
 BahA'u'llih.  
 of a Bah2b ringstone, requested 'Abdu'l-Bah& Although the glory and  
 greatness of this

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### THE BAH A ' ~WORLD

service is not known at present, in future bnpulses, inherits a farm,  
 needs a means of  
 agcs it will asswne the greatest importance support, goes and farms and  
 in the endless  
 and will attract the attention of learned men. round of pressing chores all  
 his practical,  
 Therefore strive thou ever increasingly in such ilihherited farmer-ancestry  
 comes out in him.  
 service in order that it may become the cause Every now and then the  
 dreamer inside turns  
 of thy everlasting glory . . . and thou mayest over restlessly in his  
 sleep. Such to me is I  
 shine like a star on the Mhri horizon~." what happened to Horace. But  
 at the end  
 Returnngwith his family to the United of his life the dreaming Horace  
 awoke again  
 States in 1914, Horace moved in New York and the t ~ meno became one,  
 a much greater  
 City in very much the same circles as he person than either could

have been alone.

had in Europe; he was engaged in writing a  
went to work

second book on the Bahi'i standpoint which  
Company in

appeared in 1916 under the title The Social  
promotion department.

Principle. It was during this year that he  
marriage to

received his s a n d letter from the Master,  
married Doris

written from Hifa and dated March 20th,  
for forty-one

1916, in which 'Abdu'l-Bahb addresses him  
constantly together.

as "Otree of the AbhA Paradise Laden with  
publishing fum a\*ld became

fruit." From the tone of this Tablet it is clear  
at the Redfield

that Horace has been passing through deep  
he remained

waters in his own personal life. Unfortunately  
Horace's letter to the Master is not available,  
serving the Bahs'i

but 'Abdu'l-Bah's letter says: "All that  
1922 the hst

thou hast written was a cry from the depths  
Assembly was

of a sincere heart." He goes on to say, ill  
became a member of

sum, that although Horace has been silent,  
remained until 1959,

once again his voice is raised in new melodies  
thirty-four of those

and that every wayfarer must expect to be  
years. It was in

tossed on the rough seas of life; tests are  
Bnhd'i-The Spirit of the

stimulating and a sea with IW storms brings  
revealed by the words

stagnation and complacency.  
volume of this work

In 1917 Horace's pen was again active and  
sister: "Will

he published two books, one of p o r n ,  
this book in the

entitled Divination and Creation and a prose

From 1918 to 1920 Horace

for the Iron Age Publishing

New York in its sales

These were the years when his

Bertha came to an end and he

Pascal, with whom he lived

years, serving the Cause

In 1921 he left the

chief of the copy department

Advertising Agency, where

until 1925,

His preoccupation with

Cause was steadily waning. In

American National Spiritual

elected, In 1923 Horace

that body, on which he

serving as its secretary for

thirty-six history-making

1921 that he wrote

Age. His own spirit is

in which he dedicated a

to 'Abdu'l-Bah's much-loved

the Greatest Holy Leaf lay

dust of the Supreme

Threshold as an offering  
work Read-Alotld Plays. They m7ere his last of humility, of love, of  
evanescence from the  
flights in poetry and prose to go to pl'ess. The servant of BahB'u'llLih,  
Horace Halley, New  
presei~tworld is not too hospitable to poets York City, December 20, 1921  
." Dusing that  
or dreamers and the struggle to eaxn a living, same year he edited the fist  
comprehensive  
to s~lpporta wife and now two daughters, compilation of the BahB'i  
Teachings in the  
Hertha and Marcia, as welt as a growing English language, entitled  
Bahd'f Scripfares,  
unhappiness in his donleestic life, aB combined a thick volume that for many  
yews served  
to clip Horace's wings. as a sort of BahB'i bible a  
d was of inestim-  
X remember Horace from this period. My able assistance in educating  
the Bahk'is  
mother and he and his wife were old friends, themselves in a better  
tmderstanding of their  
joined in their common devotion to the Faith, Faith. This book was later  
revised by him  
the very essence of which had been poured into and published as Bah&'i  
World Faith.  
them through their meetings with 'Abdu'l- At the very outset of  
Skoghi Effendi's  
Bahli. Our association lasted until his death ministry Horace's  
relationship to h e young  
in 1966, so one can only take this as a personal Guardian of his Faiib was  
established, a  
impressio~x. relationship the importance  
of .which to the  
These were the years, I believe, when development of BaWu'likh's  
Administrative  
Woracc changed. It is hard to define in words. Order cannot be  
overestimated. As early as  
A race-horse has to give up racing and lellril 1923 Shoghi EEendi wrote to  
the American  
to pull a load; an artist, full of creative Assembly in connection with  
the Star of the  
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West: "I have been impressed by the beauty having 2 collaborator like you  
working by my  
and force of the various articles contributed side here in Haifa. The loss  
of Dr. Esslemont

to the Journal by Mr. Horace Holley and is keenly felt by me and my hope is that the conditions here and abroad Mr. Stanwood Cobb and would indeed will enable me to establish the work in Haifa welcome with genuine satisfaction and upon a more active participation on their part in the systematic basis. I am waiting for a favorable editorial section of the Bahá'í Magazine." time." And in 1924 he wrote to Horace: "My most precious brother: The recent activities of the solution to his own But the Guardian Publishing Committee with you as its central work in America personal problem which this figure and moving and directing force, are could not afford. A month later he wrote to two of Horace's old Bahá'í friends: "Horace is inadequate to express my admiration, but he cannot leave his position at the present time." Shoghi Effendi highly valued the qualities what Horace of Horace's mind and throughout the years was accomplishing in America and its relation encouraged him to write. "I am gratified", to his own needs is fully clarified in his letter he wrote during those early years, "to peruse to Horace written in September of that same year: "My dear co-worker: The able and masterly work of my dear fellow-worker, Mr. Horace Holley, a work which I followed your activities and efforts, as reflected in the minutes of the meetings you sent me, matter, its comprehensiveness and unique- .. with true satisfaction and pleasure. I have read with deep interest the article you wrote in the Movement." on Green Acre and published in the Star. The relationship between Horace and the Your personal contribution to so many aspects and phases of the Guardian was an extremely interesting one.

Movement, per-  
 Shoghi Effendi desperately needed capable, formed so diligently, so  
 effectively and so  
 loyal workers to assist him in his tasks. Such thoroughly are truly a source  
 of joy and  
 people, from East or West, were for the most inspiration to me. Wow much I  
 feel the need  
 part lacking, and of the few, relatively of a similar worker by my  
 side in Xfaifa, as  
 speaking, giants in the Cause, many instru- competent, as thorough, as  
 methodical, as  
 talents he seized upon crumbled in his hands, alert as yourself. You cannot  
 at all should not  
 proving themselves sick of the disease of self leave you post for the  
 present. Haifa will  
 and becoming Covenant-breakers and even have to take care of itself  
 for some time.  
 bitter enemies. Other capable lieutenants, Your grateful brother,  
 Shoghi."

like Dr. Esselmont, died. Shoghi Effendi's It never materialized. In  
 1925 Horace gave  
 work was staggering and the workers possessed up earning his living in  
 various companies  
 of any real capacity were tragically few. to devote his entire life to  
 Bahá'í activity. It  
 Horace was therefore doubly precious. One must never be thought that  
 this was an easy  
 1925 Shoghi Effendi refers to him, in writing step for a man of his  
 character to take. It is  
 to the American National Assembly, as always difficult for devoted  
 Bahá'ís to accept  
 "Your distinguished secretary", and calls support from Bahai Funds. It  
 was only  
 him "that indefatigable servant of Bahá'u'lláh, Horace's passionate  
 conviction of the rightness  
 of his esteemed brother, Mr. Solley . . .". The of Bahá'u'lláh's Teachings  
 that persuaded  
 Guardian at this time was himself in desperate need of his to give up all thought  
 of a personal,  
 need of secretarial assistance and his thoughts independent career and become  
 the full-time  
 naturally turned to this man of such marked servant of an administration  
 in which all too  
 ability. He writes to him, in May, 1926, very often his fellow believers  
 criticized him for  
 revealingly on this subject: doing so. Shoghi Effendi was  
 well aware of

"My dear and valuable friend: I wish to express all this; his sympathy, understanding and assurance of my keen appreciation of your approval were reflected in the letter he wrote to the National Assembly. The consolidation of the work of the Cause throughout America, and I rejoice to learn that ways and means have been found to enable the National Secretary, 854 THE BAHAI WORLD

who discharges in such an exemplary manner world-wide activities of the Faith. Shoghi Effendi reacted enthusiastically to this idea and the series of Bahai World came into the pursuit of so meritorious a task. The Guardian was in reality the fully conscious of the privations and sacrifice Editor-in-Chief, Horace the executor. At the Guardian's request, Horace, until he passed away, wrote every International Survey of Bahai Activities. The material was largely forwarded to him by Shoghi Effendi, together with pages and pages of instructions and not infrequent cables. With this instrument, the most powerful sent in 1932: "Detailed letter mailed for the Bahai World, International Survey confident of your master's treatment collected data". As this added a tremendous amount of extra work for Horace, he was often behind schedule in writing these surveys and it was suggested to Shoghi Effendi that someone else should do the survey, a

suggestion he

Effendi found that he could set the forces of would not hear of, as he considered no one

Baha'i Administration in motion. Halfway else as qualified to produce such a key article

across the world there was a collaborator .for the Bahci'i World. In 1932 in a letter of the

who grasped the import of his instructions Guardian to Horace, Shoghi Effendi's sec-

and interpretations of the Teachings and who, retary writes: "Were it not for your com-

as the "indefatigable and distinguished" petence and his reliance on your eEciency

secretary of that Assembly, as Shoghi Effendi and judgment he would have to do the work

characterized him, in conjmction with its of the Bahd'i World done and thereby neglect

other eight members, and backed up by a many of his other duties, He is still more

devoted and enthusiastic BahB'i community, thankful to God when he sees you hunger

not only saw they were implemented, but for service and enjoy being over-burdened."

expounded and classified them.

And in 1933, in his own hand,

Shoghi Effendi

This partnership was of an importance wrote: "Dear and precious co-worker: I impossible to overestimate. That it worked aun deeply conscious of the complexity and

so well, bore such fruit and survived the acid strenuous character of the work you have

test of t h e , is a great compliment to the two underiakea for the Bahd'i Wurid. I trust and

people i~vokved.For Shorn Effendi was not pray that the forthcoming volume will be

dealing with a sycophant but a man of strong such as to fully repay your painstaking and

personality, views and capacity, and Horace valuable efforts, f am eager to receive a few

was not dealing with a mere leader but a copies of your survey as soon as con~pleted~"

divinely inspired, infallibly guided spiritual "Your contributions to the Biennial",

ruler. The execution of the tasks set by the Shoghi Effendi wrote in 1933, "are out-

Guardian for Horace was therefore not standing, ~uliqueand exemplary. The more without its hazards, But the loyalty of Horace you contribute the greater my eagerness to

on the one hand and Shoghi Effendi's patience have you add to the output of your already and tact on the other, avoided situations remarkable contributions." which in other circumstances might have led It was Horace who so brilliantly titled the to dEculties. wonderful general letters of the Guardian In Shoghi mendi's life there was a tragic to America and to the BahB'is of the West, lack of stimulating, creati~ie individuals. picking out from the text such key, eye- Horace drew out of the Guardian many catching phrases, as "The Promised Day 1s things that would have otherwise remained Come", "The Goal of a New World Order", hidden or pursued some other course, It was "The Dispensation of Bahi'u'llW', and so Horace who reany conceived the idea of some on, and put subtitles throughout the texts form of publication that would reflect the to facilitate ale study d s u c l weighty,

~ thought-

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provoking material. Shoghi Effmidi approved Effendi wrote to Horace: "Be assured and of this and it was a major service to the persevere in your historic services." And in

BahB'is everywhere.

1943 SfiogfiiEffendi

reiterates these sentiments

One of the bonds that liiked'the Guardian in even warn= terms: "I greatly value, as

and Horace was their common overwork, you already h o w , your presentation of the

In one of Shoghi Effendi's letters to Horace various aspects of the Cause, for whose

his secretary writes: "He is always happy to expansion, consolidation and defense you

hear from you, as he has a great deal of have, during so many years, laboured so

sympathy for what he fnily realizes must be indefatigably and served with s ~ ~ distinction.

ch

your continually overworked state. Hard- I will, I assure you, continue to pray \$01 you

pressed for time as he himself constantly and your dear collaborator MIS.

Holley,

is, he weE knows what it means!" And "he that you may both enrich still further

the  
 hopes you yourself are keeping in very good record of your past services."  
 health m d not overdoing?--Though he hilows      Needless to say Horace"  
 soad was a  
 from loilg experience that it is almost im- thorny one. Periodical\$ he had  
 battles to  
 possible aot to ovexdo when the work of t l ~ e win \vi& Izimself, like most of  
 us, and he  
 Cause keeps on piling up?"      usually had a lot of battles  
 to win for the  
 The Guwdian bad the habit of addressing Cause. A time came when Slioghi Effendi  
 his letters to National Assemblies to their wished the Nadonal Secretariat to  
 move to  
 secretaries; usually this meant that they the vicinity of the Temple in  
 Wilmctte, so  
 stated "Dear BahSt'i brothw", but there are that in the heart of the American  
 continent  
 dozens and dozens of letters to the American the spiritual and administrative  
 centre could  
 Assembly that just start "Dear Horace". It be fused into one. It was not an  
 easy thing  
 was a very personal relatioilship.      for Horace to pull up stakes  
 and leaye Newr  
 The evokution of the Administrative Order York, the biggest city in the world,  
 where  
 and the part Horace played in its unfoldment he had long lived in a congenial  
 atmosphere-  
 is too vast a subject to be dealt with here, but and with some degree of  
 privacy-and take  
 the messages sent to him by Shoghi EiTendi up residence in the middie west, in  
 a small  
 adequately testify how great a r6le he town, where his home would be constantly  
 played in the early hihistory of the Formative invaded by visiting Bah2f.s and  
 the public  
 Age ofour Faith and how deeply the Guardian who came to see the Temple. Shoghi  
 ERendi  
 valued liis services mil constantly encouraged appreciated a13 .this and cabled  
 him in 1939:  
 him: "Your ready pen, your brilliant mind, "Awue, profoundly appreciate  
 sacrifice per-  
 your marvellous vlgour and organizing sonal convenience involved trmsfexence  
 ability, above dl yoar unwavering loyalty Temple vicinity deepest love."  
 Having accept-  
 arc assets that I greatly value and For which ed to do it he put his h e a t  
 into it; in a letter  
 I am deeply grateful . . ." he wrote in 1931. In dated 1940 from Shoghi Effendi  
 his secretary

1932 Shoghi Effendi wrote to him: ". . . your wrote: "The Guardian was  
 pax-titularly  
 active share in the administrative activities gratified to know of the  
 mi-angements you  
 of the Cause, your splendid letters of appeal iravemadeinconnection with the  
 eseablishment  
 in connection with the Plan of Unified Action, of the National Office in  
 Wilmette." Kis  
 your wise leadership of the New York qualities were soon appreciated by a new  
 Assembly-all testify to your marvellous circle of friends and he was a  
 Rotarian  
 efficiency and your high spiritual attain- and founded the Wilmette Historical  
 Com-  
 ments." That same year he cabled him : " & say mission, acting as its chairman  
 for many  
 the Almighty sustain you in your stupendous years.  
 efforts . . ." Another cable, in 1933, testifies Horace was a clever, witty  
 and distinguished  
 to the esteem of the Guardian which Horace lecturer. He had a rather high voice  
 with a  
 was winning for himself: "I see you my slight Yankee twang, which added  
 spice to  
 ever deepening admiration your unrivaled his clear, dry, gripping delivery of  
 his subject.  
 services", and the same thought was echoed Throughout the years he was one of  
 the best  
 five years later; "I assure you my ever deepening speakers the Bahá'í in North  
 America  
 lag admiration your unrivaled services love and, in addition to a great many  
 public  
 abiding gratitude." In this same year Shoghi lectured to Bahá'í and non-Bahá'í  
 audience,  
 'WORLD  
 a ~ participation in various symposiums, wrote to him in August of 1944: "I am  
 so  
 he frequently gave credit to Bahá'í Sum- glances and I have had to learn you are  
 OII the  
 mer Schools, particularly Green Acre road to recovery. I trust, however, you  
 will  
 where he and his wife had a cottage of their not overtax your newly-found  
 strength, and  
 own. I feel confident that you  
 will render our  
 On Horace" initiative the American Bahá'í beloved Faith services as outstanding  
 and  
 News was read and met with the Guardian's unique as those that will remain



Assembly which have been made by Shoghi and acting as Shoghi Mendi's own special Effendi the pattern for all such legal instruments of the Faith in other countries. Lima, Peru at which the northern countries. This great servant of the Faith, with just of South America elected their new National that kind of mind, ground a lot of edges off Assembly. the administrative machinery of the Cause In a cable to Horace, dated December in America and in this proms, lasting 24, 1951, Shoghi Effendi announced to him thirty-six years, had a lot of the sharp edges his appointments one of the three Hands ground off his own nature and mixed. Un- in America, chosen by the Guardian: doubtedly the greatest factor in his life, next "Moved convey glad tidings your election to his having accepted so wholeheartedly rank Hand Cause stop Appointment officially Use Faith of Bah'u'Hah, was Shoghi Effendi. announced public message addressed all Horace loved Shoghi Effendi's ideas. We International Assemblies stop May sacred function grasped, perhaps better than anyone else, enable you enrich record services already just what the Guardian was constructing rendered for Bal2u'llki1", It was received through the erection of the Administrative Office during his absence and Order. He assisted in this through when Mrs. Holley met him at the airport all the powers of his mind, giving, year with this momentous news his immediate reaction after year, all unstinting service to its cause was to push forward him this station, so utterance zation, unexpected and overwhelming. The dreamer In 1944 he suffered a heart attack and was made mystic, conscientiously humble before his in hospital for some time. The Guardian God, shied away from the glorious rank so was distressed by the news of this illness and suddenly thrust upon him. But of course

there was really no question, for any of the sand fortress when the tide

comes in, and  
Rands, of accepting or rejecting the Honour I: suspect this must have been a  
great inner  
the ~Guardian had seen fit to confer upon release for this essentially  
sensitise, deeply  
them; whether they felt themselves worthy spiritual men.  
or not they bowed their heads in submission. When Sboghi Effendi passed  
away in  
Like yeast the new office fermented in the November, 1957, Horace was again ill  
in  
character of Horace, bringing out the depths of his hospital and unable to attend the  
funeral  
of his spirituality, raising him to new heights, London. Increasingly for some  
years he had  
releasing, after so many years of grinding been suffering from some  
impairment of the  
routine and administrative work, that other nerves of his legs and towards a  
2nd of  
side of his nature which had prevailed in his his life he almost  
constantly in pain.  
youth. Under the influence of this new form This condition, combined with his  
weakened  
of service Horace mellowed and softened. Health, now left him near to being an  
invalid,  
Now he had another function to fulfil. For yet in spite of his frailty he  
attended the  
years he had instructed, admonished, fought against a ~ historic  
first gathering of the Hands  
for adherence to laws and principles, blended of the Cause added in Sahji in  
December, 1957  
himself into the consultative process of the Baha'is after the passing of their  
Guardian. To me,  
National Assembly as a body. Now he was it was here that Horace crowned his  
lifetime  
called upon as an individual, one man, a of service to the Cause of Bahá'u'lláh  
by  
high-ranking officer of the Faith, to work in producing the finest fruit of his  
knowledge  
a different way; to protect, to teach, to heal and understanding of its  
teachings-the  
the hearts of the believers, to lead and help Proclamation issued by the Hands,  
the first  
as Horace Holley, the Hand of the Cause, draft of which and major portion, we  
owe  
operating under the direction of the Guardian to his pen alone.  
himself as part of his own Institution. His fellow-Hands desired  
that he should

In 1953, during the Holy Year celebrations, come and serve as one of the nine Hands in and pursuant with the request of the Guardian of the Holy Land, and after returning to America that the Hands of the Cause attend as many to get his affairs in order and resign from the of the Intercontinental Conferences as post-American National Assembly, he and Iris sible, Horace was present in Kainpda, wife arrived in Israel on December 31, 1959. St. Louis, Chicago and New Delhi. In As his wife later wrote, "When he was in December, 1953, at long last, and for the first time he was so depleted by pain time, he came to Efaifa as a pilgrim and met that he was hardly a shadow of his self to face the man he had served for the self." Indeed, little time was given him to best years of both their lives. My own impressions serve in fact new capacity, for six months sion of the significance of that meeting is, that he died. suddenly and peacefully, and of course, personal, but it seemed to me that it occurred at the foot of Mount Camel, not Horace, who had always been a man standing very far from the resting place of 'Abdu'l- alone in his own wilderness, bowing only to Bahá'í himself. his God, and vigorously protecting his inner I t was very touching to see how Horace, so indepen- dently, had been. a little while, and that one felt a breeze would blow him probably sub-consciously, of meeting this way, I would cross the street and struggle Shoghi Effendi. I think he suspected his soul up the short flight of steps to the Hands' would be seduced by that meeting, and to the meeting room. He listened attentively to the that is what happened. Horace surrendered discussions, signifying agreement through completely to love. As to the Guardian, he nodded his head or raising his hand, saying too had been aware of the intense independence- the very little strength he had left to express once of this rare Bahá'í giant and wavered his opinion in words should the need arise. what their meeting would be like. To remember in spite of his extremely fragile condition Be the first night something prevented Shoghi Effendi from seeing old Horace, and his

clear mind

Effendi from going over to the Pilgrim House and wisdom were of hrestmable  
IleIp r t l our

and so he did not next Elorace until the second decisions and his persoxlaiity  
a joy to me.

night of his pilgrimage; but then the last No zaount of this gat

Bahli'i tiveuld be

barricades of Horace's heart weit down I l k complete if it did not cite at

least a Pcvl of

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T H E B A R A " W O R L D

his delightful bu ~mots, gathered from the tinguished 13md Cause 13orace

Holley out-

recollections of one of his fellow-ffands and standing champion Faith since

days Master

long-time fellow-member of the American praised by beloved Guardian for unique

National Assembly: one midnight, when the coneribution development

Administrative

members of that Assenbly were stiil consult- Order. His indelktigable

se~vicesprotection

ing at the end of a tong week-end of constant teaching administrative fields

culminating

meetings, this friend, trying from a tired-out service Holy Land inspiring

example present

mind to express himself, apologized in future generations Baha'is." Great as

this

advance if he did not succeed in conveying tribute is, one cannot help

wondering what

his thought lucidly; Horace remarked, "I the goEden pen of Shoghi Effendi would

have

assure you, my dear boy, you have marc written, on such an occasion, of such a

man

capacity to give than we have to receive." as Horace X-Polley. But let Horace's

own

Being called upon late at night by a Bal12i words reveal him as he was during

the end

woman, who volubly expressed, at great of hits lufe: "Now what we have here is,

length> what she thought should be done; indeed, a Divine creation. It Is

humanity

about a certain admitkistralive problem that being raised toward God and the

Divine

had arisen in her community, Horace inform- grace of God descendii~gto humanity

...

ed her, "You are very sincere, dear-but you therefore in our d d y lives, when

we have

are sincerely wrong;!"W~n the occasion when, troubles and difficulties of an

administrative

after months and months of patience, during nature, let us not be too impatient or too which the man concerned had insisted on easily discouraged because we are in the his own rightness and the National Assembly's process of making possible the formation of wrongness and had been an ever-increasingly that spiritual body of the Universal House of disturbhg element to the American Com- Justice. There is the basis of the world's peace. munity, this individual had at last been There is the order and security of the world. deprived of his voting rights. Horace pro- There is the nobility and enlightenment of nounced the following obituary: "Mr. So the human race . . . if by the purity of our and So has been unable to adapt the Bahá'í motives, by the depths of our self-sacrifice, community to himself." we could hasten by one year or one month

His fellow-Hands, deprived of his counsel the establishment of that body, the whom and support, paid a last tribute to his memory. The human race would bless us for that great and services in the message they sent to the gift."

Bahá'í world at the time of his death: "Clara Dunn, much loved daughter of CLARA DUNN The strength of this conviction was well 1869-1960 and truly put to the test in Seattle. Washington, where Mother spent the next five years teaching tirelessly on behalf of the Faith with absolutely no success result. Such was her mental anguish during this time that she As with several distinguished Bahá'í pioneers suffered a nervous breakdown and had to needs gone before her, Clara Dunn arose to enter a hospital. Some friends eventually took undertake her life's main work at an age when her from the hospital and cared for her.

Many women are thinking of "some time for themselves" after years of devotion to their families. The decision she made at the age of 60 - that time were sincere. Her landlady "loved families. The decision she made at the age of 60 - as much as she could love her own

fifty, to leave American shores for Australia daughter" and provided her  
 with an attic in which to sleep when Mother  
 with this mightiest of all Revelations, the bad no money,  
 Baha'i Faith, was, and still is, the great- having had to give up the  
 good job she had with the doctors. This same  
 est thing that has ever happened to that con- carefully warned all who  
 landlady, however, came in contact with  
 tinent; further, it constituted a major decl- Mother that she was mad and  
 sion in the history of the world. belonged to a  
 Little did the London policeman, Thomas crazy religion about which she  
 wanted to tell everyone.  
 Holder, and his Irish wife, Maria, guess that It was at this unhappy  
 whw they gave birth to their sixth child, time that Mother  
 Clara, in London, England, on May 12, 1869, learned that 'Abdu'l-Bahi  
 was coming to San Francisco and she  
 they had brought into the world a girl determined, in response to a  
 destined to become the "mother" of a telegram from a San  
 Francisco believer, to travel there to meet Him.  
 continent! For that is what she did become, That she was  
 penniless did not deter  
 in spirit and in word. To BahZis the world Mother one instant  
 and she eventually arrived  
 over, and to Australians in particular, Clara in San Francisco,  
 Dunn was our most loved and revered hungry and in low spirits,  
 She had no idea where to go beyond the name  
 "Mother". It was not until some time after of the street  
 coming to Australia that Mother received a where 'Abdu'l-Bah& was  
 staying, so she asked a tram conductor if he  
 letter from an early believer which began, knew where  
 there were Persians staying  
 "Dear Mother, (May I)." It was then that in Market Street,  
 Mother recalled a dream that she would be San Francisco. The tram took  
 her right to the door of the very house  
 widely called mother some day, and from that in which 'Abdu'l-  
 Bahh was staying, and  
 time she and her husband, John Henry Hyde feeling her journey  
 D u n n , became known affectionately among accomplished, Mother knocked  
 thankfully

Baha'is, not only in Australia but throughout the world, as "Mother" and "Father'maunn. and rang but receive no answer. Time and again she knocked

It was when she was in her late thirties that she first met John Henry Hyde Dunn and chuckle. She mad," Mother recalled with a

upon joining in conversation with her he unlatched and pushed the door, found it

asked her if she were interested in spiritual things. With delicate humor she replied, 'Abdu'l-Bahfi had just entered.

completed a press "I would be if T knew of any spiritual conference when hl[other arrived and He was thkgs." exhausted. Mother left His

presence and only He then told her of the Bah8'i Faith and recalled by 'Abdu'l- invited her to attend a lecture that evening. Bahii, now complctcly refreshed. to join the

Before ever heaxing of the message, Mother's conlpany at His dinner table. Mother's outlook was a universal one: she bas said memory of that meeting was one of such

that she was ioterested only in a refigion that laughter and joyousness as she could never

was "for everybody in the suorld, of every kind before remember. "Oh, His smile was so

and colour." After hearing Father Durn's beautiful!" Mother said, and it was also at

message, Mother said, "I'm sure it's from that meeting that 'Abd~r'l-Bahri, "radiazlt

God." and glorious looking", told a story with

Bahh lefL San Fxa~ckico.As it happened, Mother not o31y achie~edher prsonai wish to hear the Master, - she was the last person horn anywhere in the world to arrive in Sail Francisco for 'Abdu'l-BahB's last night there --bat she also received at that meeting t11c spiritual stimirlus that was to send her to Australia, together with Hyde Dunn w1101-i1 she masried on July 9, 1917, as pioneers to tlmt continent.

On His return tir the Holy Land after Fllis visit to America, 'Abdu'l-BahB revealed the

Tablets of the Divine Plan in which He called upon the believers in America to arise and spread the Message of Bahá'u'lláh throughout the world. He expressed the longing to travel "if necessary on foot and with the utmost poverty" and raise the cry "Yá Bahá'u'lláh - is it

possible for me. . ."

In 1919 Mother and Father Dunn were holidaying at Santa Cruz when Dr. D'Ewlyn returned from the 1919 Convention where the Tablets of the Divine Plan had been unveiled; and when Mother read the penetrating call profound happiness and ringing laughter, to open the Australian continent to the Faith, looking at Mother all the while, it was not she said to Father, "Shall we go?" and Father

until Mother and Father had brought the reply, "Yes."

In the light of His Message to the Australian Continent - True to 'Abdu'l-Bahá's call to action,

it is interesting that she realized that 'Abdu'l-Bahá's Mother and Father began making prepara-

tion was, in fact, telling of their most glorious hopes to leave for Australia immediately after

their return. No wonder He was happy! ('Abdu'l- returning from their holiday. For a moment

she had said, "Unless your love attracts Mother was uncertain whether 'Abdu'l-Bahá

me, I will not come to the West." Father and would wish for both Father and herself to go

two other believers had stayed up all night but she prepared nevertheless and was, in

and prayed that "Abdu'l-Bahá would come.) fact, "waiting in the wee garden" when "a

To have met souls of the calibre of Mother telegraph boy appeared with a cable from

and Father Dunn and to have known their 'Abdu'l-Bahá contemplating these words - sincerity and courage must indeed have 'Highly commendable.'" They were delighted,

gladdened 'Abdu'l-Bahá's heart; for here was for, as Father wrote, "This made our future

not only the love which He sought to bring an open door for service in this (Australian)

to Him to the West but also a devotion and continent." They finally set sail aboard the

servitude that would carry the Message of His S. S. Sunanza early in 1920,

arriving in

Father to a distant land where he himself Sydney on April 18, 1920 after spending two

could not go, months in Honolulu.

How often we can look back and see in a The first two years on

Australian soil were

train of seemingly unconnected events a very trying ones for these pioneers.

So after

orderly plan. Consider the: events which their arrival they established their home in

immediately preceded Mother's visit to Sydney, New South Wales, but Father took

'Abdu'l-Balid. Had she, for any reason, been ill and Mother was obliged to take

a job then

unable to reach San Francisco that night, Father's health was restored. This

moment-

the present history of the Bab'Al-Faith in polished, Father joined the Nestlé's

Milk

Australia might never have been written. For Company as a traveling salesman

and in this

at nine o'clock the following morning "Abdu'l-Balid role he was able to cover

the whole of Ait-

X N M E M O R I A M

561

Tasmania and New Zealand, with

Dunn passed away and

February 17, 1941,

Mother accompanied him from place to

leaving Mother almost on

alone. This she

place. Arriving in a city she would set up

did with, if possible, even

more vigor than

housekeeping and while Father was away

511c -Laid done before.

There Father had many

days of the week on his business throughout

times shouldered the public

meeting re-

The surrounding towns she would make

responsibility, Mother was now

left to hold the

friends, entertain and teach the Faith. She

planned her self. This she

did with the vigor

she would then have meetings arranged for Father

and forthrightness that

characterized her

to address during week-ends, and in this way

basic personality. She was

now Australia's

the Teachings spread throughout the breadth

last remaining direct link

with 'Abdu'l-Balid

of the Commonwealth. Nevertheless, it was

and, until the time of her

death, she continued

two years before the first believer accepted the to impart to the believers

of that continent

<p>Faith - in Sydney. The loneliness, determination and courage of that first "breaking-Himself. How else through" period was matched only by the development of the unflinching Faith that Mother and Father over a quarter of a held, that they would be assisted and victory accomplished? ivould most certainly come. bestowed on</p> <p>And how truly it did come! Leaving sterling service Australian shores for a brief period. Mother February 29, 1952 when and Father crossed to neighboring New Zealand in 1923, not knowing that there was Guardian. Father Dunn already a believer in that country. That the same rank, believer was Miss Margaret Stevenson, who National Spiritual had spoken of the Faith to many people, received the following but it was, as she said herself, "not until Mr. Hand. Shoghi". and Mrs. Dunn's visit that the Cause in Mother was frail</p> <p>Auckland grew." In late 1923 Mother and memory aided Father went to Melbourne where they never been more established the Faith, leaving behind them the first Intercontinental Australia's first Spiritual Assembly when they Delli, India. went to Adelaide a year later. In Adelaide, filled with where they stayed for some time, the Faith that truly was firmly established before Mother and the banner of Father returned to Sydney where, except for first material brief periods, they spent the remainder of</p>	<p>the same spiritual impetus received from the Master could the miraculous Faith in that land in just century have been The consummate honor Mother in recognition of her to the Faith came on she was elevated to the Cause of God by the was subsequently elevated to posthumously, when the Assembly of Australia cable, "Hyde Dunn regarded At the age of eighty-four, in body but her remarkable vibrant personality had alert. In 1953, she attended tinental Conference held in How her heart must have happiness to have witnessed universal gathering under Bahá'u'lláh! Here was the evidence of the gradual</p>
--	---

fulfillment of 'Abdu'l-  
 theis lives. Tillus ia three years two major BshXs Divine Plan :an  
 assemblage of BahB'is  
 countries had been ope~xdt to the Cause of represeritaiive of  
 world-wide communities -  
 B&A"uyZlah by these gallant souls. In 1932 the fruits of ploneers such  
 as herself -  
 Mot!xr interrupted hel- teaching activities for gathered together to  
 stimulate even further  
 a time to go, alone, on a pilgrimage to the the teaching efforts which  
 would eventually  
 Holy Land. Wlzile there she sigt~ed the fulfill the goal of the  
 Divine Plan.  
 visitors' book at the Mansioii d Bahjf on The foliowing year 1954  
 saw Mother as a  
 January 15th of that saim year. Hand of the Cause of God,  
 oncemore in New  
 Returning to Austxalia she renewed her Zealand. This time it was to  
 attend the New  
 teaching activities and in 1334 wrtnessed the Zealand Swlmtr School at  
 Henderson Vafley.  
 fruits of this work in the establishment of the The visit was commemorated  
 by the planting  
 National Spiritual Assembly of Australia and of a Kauri tree on the Hyde  
 Dunn School  
 New Zealand, and by this time Spiritual property thsre.  
 Assemblies had been established in several Towards the latter part  
 of the same year,  
 states in Australia and in Auckland, New allld despite Ker advanced  
 years, Mother  
 Zealand. visited all the i;tates of  
 Australia. Three years  
 Then, for the second time in her Life, Mother later, in 1957, Mother  
 xettlrned to New Zealaad  
 became a widow when John I-Penry Hyde for a third time; on this  
 occasion as the rep-  
 THE B A H A \* W  
 ~ ORLD  
 resentative of the Guardian at the formation yeas in the quest that she  
 started at the age of  
 of the National Spiritual Assenlbly of that wty.  
 country. Upon the passing of the Guardian, The Guadian said of the  
 Dufzns that they  
 Mother, as Hand of the Cause went to Haifa were the true conquerors  
 because they stayed  
 where she attended the .first Conclave of the where they pioneered.  
 Hands of the Faith in the Mansion of Bahjl', On November 28, 1960

after a befitting  
 Israel. Although physically now very weary, ceremony at the National  
 \*a?iratu9l-Quds, Hand of the Cause of God  
 Mother's desire and determination to serve Hand of the Cause of God  
 Gara Dunn7s  
 was as strung as ever. cortdge left for the  
 Worunora Cemetery,  
 The closing years of Clara Ilunn's life Sydney, where she was laid to  
 rest beside her  
 witnessed many wonderful things. Not only husband. Unique in the  
 annals of the BaWi  
 did she behold the groua and development Faith is the fact that two  
 souls, both Lhnds  
 of her own spiritual children around her, but of the Cause of God and  
 pioneers of a con-  
 she also saw the fruits of her smice reflected tinent, should lie  
 together.  
 irx th islands of the Pacific, as pioneers from  
 the Australian continent arose with equal National Spiritual  
 Assembly  
 h o t i o n to open the territories virgin to the of the BahPis of  
 Australia.  
 Message of BahA'u'llah. These teaching efforts  
 mlnlnated in the establishment of the Region-  
 al Spiritual Assembly of the South Pacific  
 Islands. Further, from the days of teaching  
 the Faith without books or any material  
 assistance for guidance, Mother witnessed the  
 rearing of two National Spiritr~alAssemblies, JULIET THOMPSON  
 Australia and New Zealand, as well as a  
 National &ziratua1-@ds. She was Iurther "Deplore loss much-loved,  
 greatly admired  
 to see the crowning glory of Australia - the Juliet Thompson,  
 outstanding, exemplary  
 erection of the first Mother Temple of the handmaid 'Abdu'X-BAA. Over  
 half-century  
 Antipodes, set within these shores. It was, in record maniPold meritorious  
 services, embsttc-  
 fact, ia March 1958 and at the request of the ing concluding years Heroic  
 opening decades  
 Gua~dim,that Mother placed "plastex. from Formative Age BA6'i  
 Dispensation, won her  
 the Castle of Mih-KV' in the foundation enviable position glorious  
 company trjuun-  
 of the Australian B a W i House of Worship phant disciples beloved  
 MasterAbhh Kingdom.  
 during the Australian Intercoll2inentd Con- Advise hold memorial

gathering Mashriqu'l-ference.

A & ~ Ppay befitting

tribute imperishable

The remaining years of Mother's life were consecrated Faith spent in a fiat at the National .@qisatu'l-Quds consuming devotion in Sydney. Until the time of her passing on November 18, 1960, at the age of 31 years, Mother never lost her scintillating Irish wit which seized upon anyone and everyone, sometimes with fiery pointedness, sometimes with most delightful and delicate subtlety, but always with twinkling enjoyment. Fresh held on Febiuary

memory one so wholly

Bahk'u'IIAh ihed such

Center His Covenant.

At a memoxial service,

to the end, too, was her remembrance of her death, Mbutes

9, 1957, two months afta

many of tile beautiful BahB'i prayers, her people who had known

were oflered by several

favorite among them seeming to ha\re been. . .

her well.

" O Lord, my haven in my disfiess! My shield became interested iil

At an early age Juliet

imdshelrei. in my woe,. ." for she was reciting the Coscaran Art

painting. She studied at

It up to her Iast breath. How inany occasions seventeen was

School in Washington and at

must Mother's l~earthave been heavy for professionally, By

doing porisaits in pastels

that to have been her favorite prayer; but her early twenties,

the middie 1890'~~ when in

how faithfully was her prayer answered to for herself.

she had already made a name

have enabled her to persevere for farty-one century the mother

Around the turn of the

IN MEMORIAM

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accepted the Cause. She aAlso made it a practice to hold a weekly mee~ngfor the believers.

"Never," wrote one of her close friends,

"will these meetings be forgotten. Those who were fortunate enough to assenzble there in those pioneer days w e tasiing the spiritual happiness @leyhad atways read about, which sings on in the l~eart

regardless ofthe turbulent

waters of the outer world.. .. Every evidence of a worldly atmosphere was absent. . ."

The year after the Master's release from the prison city of 'AkkB, in 1908, Juliet was one of the Kianey party who made the pilgrimage to Raifa. It is not difficult to imagine her exaltation on attaining this longed-for goal.

On her return to New York, her meetings were resumed. Pages of a new volume were being written in the Lives of many devoted American believers; all were looking forward to a possible visit of 'Abdu'l-E&B to the United States. But in Juliet's case the interval of waiting seemed to be too long; in the summer of 1911, when the Master was in Europe, she again sought His presence, first of Laura Clifford Barney invited the young artist to come to Paris for further study. Juliet Veveyr on Lake Geneva in Switzerland.

She went accompanied by her mother and eagerly she listened to His vivifying words,

brother. and faithfully she recorded in her diary the

It was there that she met May Bolles - the priceless impressions of those days.

first Bahá'í on the European continent - and On April 11, 1912, 'Abdu'l-Bahri arrived

through her, accepted this new Faith. Mrs. in New York, and when she stepped off the

Boley wrote of Juliet that she had accepted steamship Cedric one of those who met Him

it "as naturally as a swallow takes to the air." was Juliet Thompson. She followed the Master

Juliet became one of that first group of everywhere, attending all meetings in New

Paxia Bahá'ís, which included Mrs. Barney. York, Brooklyn and New Jersey\* and the

Enthusiasm and activity were at a high point, Master graciously addressed a gathering in

partly because of the presence of Mirza in her studio. Several times He called her to

Abir'l-Fadi, whom 'Abdu'l-Bahri had sent to walk with Him on Riverside Drive, accompany

France. His lessons: together with May Bolles -panied by Vaiyu'IBh Vaq& as interpreter.

Influence, were very confirming to Juliet, and It was through her efforts that

the rector of  
the process was completed when Thomas the Church of the Ascension in New York  
Breakwell, the first English believer, gave her received 'Abdu'l-Bah at a  
Sunday evening  
Count de Gobineau's stirring description of service, seating the Master in the  
bishop's  
the Martyrdom of the Bah chair beside the altar. Here  
'Abdu'l-Bah  
From the beginning of her acceptance of answered many questions about the  
Teachings  
the Faith, Juliet served it. Following her Paris that were asked by the  
congregation.  
sojourn she spent most of the rest of her life Juliet reached the  
pinnacle of success and  
in New York, and her studio there became happiness when the Master granted her  
a center for Bah's meetings. Juliet's great love request to paint His portrait.  
This she executed  
for and devotion to the Master made her a in pastels, unfortunately a somewhat  
perish-  
natural channel for the spreading of the Faith. able medium. Photographic  
reproductions of  
Her enthusiasm was so soul-warming and the portrait are to be found in many  
Bah's  
contagious that, through her, many people homes, but the original has been  
lost.  
I  
Miss Thompson was by now, in the later years of her  
life, she was  
I  
portrait painter, executing many commissions incapacitated physically;  
nevertheless, in New York and Washington. Among these ever since was, there was a center  
around which  
was a portrait of Mrs. Calvin Coolidge. Bah's thought and activity  
revolved. Juliet kept a complete diary of the less many of her friends did not  
realize the  
momentous events that transpired during 'Abdu'l-Bah's seriousness of the heart ailment  
that afflicted  
Baha's visit in and around New York. Her her because her spirit was so alive  
and vibrant.  
article, " 'Abdu'l-Bah, the Center of the Covenant," gives examples of the influence those closest to her never thought  
of age in  
of people from all walks of life to the intimate connection with Juliet; she  
seemed ageless.

personality of the Master - responses which Her earthly life? can= to an end on  
 December  
 in most cases she herself witnessed. 9th, 1456.  
 Then came World War 1 - which the  
 Master had prophesied would occur - when  
 all communication was severed between  
 'Abdu'l-Bahí in the Holy Land and the  
 friends in the United States. Throughout  
 this time of trial and testing, Juliet did not  
 lose the vision of the Bahá'í promise of peace.  
 In collaboration with her spiritual mother,  
 May Maxwell, she collected the utterances of Mrs. Carrie Kinney, whose  
 maiden name  
 Bahá'u'lláh and 'Abdu'l-Bahá on this subject. was Heber Morrette, was born in  
 New York  
 They were published in 1918 under the title, City in 1878, After more than  
 two years of  
 "Peace Compilation." serious illness she passed  
 from this life to the  
 Because of her ardent advocacy of peace, heavenly realm on August 16, 1959,  
 there,  
 Juliet attracted the attention of federal agents, as she often expressed it, to  
 meet her Lord,  
 some of whom were present at Bahá'í meetings She was affectionately  
 known to the be-  
 in her home. She was never afraid; she knew believers from all parts of the  
 Bahá'í world as  
 she spoke the Teachings of God for this day, "Vafí", a name bestowed upon her  
 by the  
 throughout her entire Bahá'í career she was beloved 'Abdu'l-Bahá. Her many  
 years of  
 courageous, staunch, and firm as a rock in constant, loyal, devoted and loving  
 service  
 her faith. to the Cause extended to  
 many channels. Her  
 That Juliet was a sensitive writer was feelings of universal love and devotion  
 demonstrated in her book, "I, Mary Magdalene - encompassed all those who were  
 privileged to  
 read," published in 1940, Here she paints with enter her home, a home truly  
 dedicated to the  
 words a portrait of the woman whose life was service of Bahá'u'lláh,  
 'Abdu'l-Bahá and the  
 deeply influenced by the teachings of Jesus beloved Guardian.  
 the Christ, just as Juliet's own life had been Vafí'a and Edward Beadle  
 Kinney met in  
 galvanized by the radiant loving-kindness and 1893 and two years later were  
 married. That

wisdom of 'Abdu'l-Baha. This book has been same year Mr. Kinney attended a Baha'i characterized as 'one of the most graphic and meeting at the home of Howard MacNutt lofty delineations of Christ ever made in where for the first time he heard the Message literature." of BahA'u'llah. He accepted what he heard Juliet was for many years a member of the immediately and rushed back home to tell Splritual Assembly of New York and a VaEa about it, saying excitedly, "I have just delegate to the annual convention. In 1926 heard a .rvonderfulstory. Om Lord is on earth. she made, with Mary Maxwell, the daughter I must write to him at once and plan to go to of her beloved friend and teacher, a second see him." Coming from a strong Cathoic pilgrimage to the Holy Land. After years background, Vaffa was a little afraid of this of service in New York, and not long announcement and ran and hid in the closet. after Shoghi Effendi had sent the first Hoivever, several days later he Kinney took Bah'i pioneer teachers to Latin American Vaffa with him to the next Bah'i meeting countries, Juliet spent over a year teaching in and immediately she, too, accepted the Faith Mexico. and together they wrote a letter to 'Abdu'l-

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The Kinnoys' last place of residence, after living for some time in Boston, was the Woodward Hotel Annex in New York City and here they continued to carry on the weekly meetings. Shortly after her husband's death, Vaffa responded to the call of the beloved Guardian a pioneer, and in 1952 moved to River Edge, New Jersey, where she established her home. There, with a devoted friend and believer, Mrs. Maud Gaudreaux, weekly firesides were again held and through this teaching effort several friends were attracted to, and accepted, the Faith. In 1956 Vaffa became seriously ill, but after a serious operation she appeared to be re-

covering very \veil and was loing to return to active teaching. At this time the news of the passing of the beloved Guardian reached her and it was such a shock to her that her physical health and vitality never fully returned, and she was taken to her son's home where she spent the last two years of her life, When the friends would call to see her they would talk about the Cause and this Canie Kinney would always brighten her spirits, but on the morning of August 16, 1959 her soul, entering her room, found that she had quietly ascended Bahá who was still held a prisoner in 'Akko, into the Abhá Kingdom. Palestine. Vaffa was not an eloquent speaker but no After 13 years their cherished longing came one who met her failed to hear about the true and they, with their children, found glorious Message and to be brought close to themselves on the way to visit 'Abdu'l-Bahá to its spirit. She followed the instruction of . Their visit was an extended one, a period of the Master explicitly to . . consider her some eight months, and during their stay audience like beautiful birds waiting to hear a they expressed the wish that when 'Abdu'l- wonderful melody, and herself like an organ Baha came to America He should make their played on by invisible bands, and be sure to home His place of stay. take this attitude because you are alive by When 'Abdu'l-Bahá paid a visit to America the breath of the Holy Spirit." Both Vaffa in April of 1912 there were many friends at and her husband were designated as "Pillars the dock to greet Him. 'Abdu'l-Bahá however, of the Cause of God", by the Guardian, who sent word for the friends to leave the dock had written to them a letter in which he and that He would meet with them at the stated, "The Cause of God in North America in the afternoon. He then called America ~ 41 remain in the hands of for Mr. Kinnear to come onto the ship to see such lion-hearted and staunch believers as Him, and later that after the first meeting yourselves."

with the Master in ArneriwLtook place in the  
Kinney home, During His stay the Master  
CURTIS D. KELSEY

told Mrs. Iunney, "I am returning your visit,  
but nhile I am in your home I will be the host  
and you will be the guests." For many days  
and nights people came to meet with 'Abdu'l-  
Bahk, a i d the Kinneys spared neither time,  
effort nor money to have everything as well  
arranged for 'Abdu'l-Baht as possible.

.i

WORLD

I

I

HARLAN FOSTER OBER this promulgation of &vine teachings  
attracts

1881-1962

heavenly confirmation. Soon ye shall consider  
what a profound effect it shaLl exert and what  
a manifest sign it shall display,"

On May I, 1312 Barlan was present at the

Harlan Foster Ober came into the Faith a laying of the foundation stone by  
'Abdu'l-

young man just out of college. At that time B&& of the Ma&iqu't-A&kks in  
Wilmette;

there were no Spiritual Assemblies, local or on May 1, 1953, just forty-one  
years later, he

national, and all teaching was on an mljrely took part in the program o f  
dedication 01

individual basis, guided by Tablets froin this "Mother Tenlplc oE the West."

And in

'Abdu'l-Bahfr. The fire of the love of God San~rary,1958, hc was present at the

h y i n g

reached the hearts that were open; Ifarhn's of the cornerstone for the B&\$i

House of

was one of these. He lived to take an active Worship in Kampala, Uganda the

"Mother

part as a pioncer iin Shoghi ERendi's Ten Temple a£ Africa."

Year plan, to see the growth of the Ad- ffmlan was born on October

6, 1881 in

ministrative Order from its beginnings to Beverly, Massachusetts, in a  
wdl-known and

a ststructure of fifty-six National and Regional highly-respected New England  
family. His

Spiritual Assen~biiesat the time of his death, mother, Macena Harmon. Ober, was  
a school

and to see the Faith established all over the teacher before her marriage. His

father,  
 world. Harlan was always actively engaged in George Oliver Qber, was in the  
 shoe business  
 B W i service. The period of this service which Auctuated considerably in these  
 yeazs.  
 covered .fifty-seven years, a unique and out- Hxlan wried his way tlrough  
 college and  
 standing record as B a w l teacher and devoted, graduated from Harvard  
 University, receiving  
 steadfast, inspired and inspiring worker in the his B. A, degree in 1905. In  
 his biography for  
 Faith of Bahk'u'liah. the Harvasd Class of 1905  
 Fiftieth Axmiuer-  
 'Abdu'l-Baha wrote to Harlaa on June 24, s a ~ yReport he wrote:  
 1919: "Although lectures had  
 been given on this  
 "Today the stirring power that exhibits subject [the Baha'i Faith] at Phillips  
 Brooks  
 itself throughout aU regions is .the power of House, I had not heard of it  
 while at college.  
 the Covenant which, like unto the artery, After about nine months of  
 investigation, I  
 beats md pulsates in the body of the world. recognized the truths unfolded in  
 its mow-  
 H e who Is firmer ia the Coveaant is more ment. Dui-kg the following year T  
 travelled t o  
 assisted, just as ye are manifestly witnessing the Holy Land, Egypt,  
 Ti~ldia,and Burma  
 how firm souls are enkindled, attracted and which gave me an opportunity to  
 discover  
 confirmed. at first hartd the  
 application of the Bahii'i  
 "Stri~e, therefore, day and night &at ye Faith. I also lectured on the BakB'i  
 Faith  
 may cause the hearts to become fium and ill colleges, in Young Men's Christian  
 As-  
 resolute. The journey of teachers to different sociations, forums and other  
 public meet-  
 parts is like unto the rays of the sun which i n g ~ . ' ~  
 radiate from a cenlhal point to the surrou~iding Harlan was not only a  
 graduate of Harvard  
 regions and undoubtedIy gieat illumination University but held a law degree  
 from  
 will be obtained.-' Northeastern University in  
 Boston, Mass-  
 Thus Harlan Ober's path was early chafted achusetts.  
 by 'Abdu'l-BaM. On July 17, 1422

'Abdu'l-Baha Himself

In a Tablet sent at the same time "To the united in marriage Grace Roberts of  
Cznada

members of the Executive Board of the and Harlan Foster Uber. 'Abdz~'l-Bah&sug-  
Ma&riquYl-A&k&rW, of which Rarlstxl was gested this marriage and these  
two dwoted

then president, 'Abilu'l-BW wrote: believers were immediately  
and joyously

"Pxaiso be to God, ktat ye have been obedient to His wish. The simple Sah&'i  
confirmed with such a supreme bounty and service took place at 309 West 78th  
Street,

have arisen with all your power in the service New York City, and was followed  
later that

of the X(ingdom, which is no other than service same day by a legal ceremony  
performed by

to the oneness of lthe world of humanity. the Reverend Howard Colby Ives (not  
yet a

The magnet attracts unto itself the iron, while BahB'i), in the presence of  
friends from East

IN MEMORIAM

2nd West. Description of this event stated National Spiritual Assembly  
of the B a i s

in part (Star o j flze West, Vol. 3, No. 12, of the United States and  
Canada for three

p\* 14): years (1838-41) m d on  
several national

"Never before in Plmerica had such a committees.  
wedding a s this been eitessed. All seemed The BahB'i Ten'emple  
Unity Board's consritu-

to feel the power of the Holy Spirit," tion states that it was  
drawn up by "the

The prayer, chanted by 'Abdu'i-Bahh, was BahB'i Assembiies of North  
America, inanity

revealed for Harlan and Grace: convened at the CiLy of  
Chicago, to tke end

"lory be unto Thee, 0 nly God! Verily, that we may advance the Cause  
of God in this

this Thy scrvant and this Thy maid-servant western hemisphere by the  
founding and

have gathered under the shadow of Thy mercy erection of a Temple with  
service accessories

and they are united through Thy favor and dedicated to Ria Holy Name,  
arid devoted to

generosity. 0 Loxd! Assist .them in this Thy His love i11 the service of  
mankind." Its oi-iject

world and Thy Khgdom and destine for them was "to acquire a site for

and erect a?ld  
every good through Thy bounty and grace.      xnai31tain thereon st Sah8'i  
Tel~lplcor I~la&-  
O Lord! Confirm them in Thy servitude and      riqu'l-A&k&f,  
service accessory build-  
assist them in T I I ~service. S u k them to      ings, at Chicago, Ill., in  
accordance with the  
become tfie signs of Thy Name in Thy world      declared wish of  
'Abh'l-Bahd.'" The Execu-  
and protect thenl through Thy bestowals      tive Board consisted of nine  
members, elected  
which are inexhaustible in this world stnd the      at the c2nnual Convention.  
This work was  
world to come. O Lord! They are supplicating      taken over by the National  
Spicitud Assembly  
toward the Kingiiom of Thy mercifuIltes and      of the Bahi'is of the United  
States and Canada  
inwking toward the reaim of Thy singbness.      when it was estabiished in  
1922.  
Veriyy tiley are married in obedience to 191y      It was fronz Harlan and  
Grace's home, at  
command. Cause them to become the signs      37 nowbridge Street,  
Canibridge, Mass-  
of harmony and unity until the end of time.      achusetts, a room of which  
was given over to  
Verily Thou art the Omnipotent, the Omni-      the office of the National  
Teaching Conlmitke,  
present and the i41n1ighty !"      that the first Teaching  
Bulletin, dated Noefem-  
The marriage certificate was signed by      ber 19, 1919 was issued. This  
bulietin evolved  
'Abdu'i-Bahk, M, Hippolyte Dreyfus-Barney      into the U.S. Bahd'i niervs.  
and the Reverend Howard Colby Tves. Several      Harlan was chairman of  
the Local Spiritual  
years after their marriage R a h md Grace      Assembly in several cities  
as he moved about.  
adopted three children, of English, German      As such he was inslrumentai  
in obtaining the  
and Russian back-grounds. There are aow      incornoration of the  
Spiritual Assemblies of  
seven grandcl-rilhnn and a great-grand-      the BahB'is of Boston, Mass,  
and o f Bevalji,  
chiid.      Mass. He also assisted in  
obtaining the  
During 'Abifu'l-BahB's stay in America He      marriage lice~~se issued by  
the Common-  
visited Green Acre, in August, 1912, the      wealth of Massachusetts in

1946, after the nineteenth year of its existence. Of this visit to the Spiritual Assemblies of the 4361st year Harlan wrote: "The Bahá'í Cause of Massachusetts to solemnize Bahá'í marriages. 'Abdu'l-Bahá rescued the Green Acre Conferences from oblivion . . . His talks dealt with reality and gave a new direction to Green Acre." Numerous teaching trips were made by Harlan over a period of many years throughout the United States and Canada. Early in his Bahá'í life he planned to spend half his time and Harlan's close friend and classmate, Alfred Lunt, had an increasing amount of the other half in earning a living. He was do, as they were for many years active in the every step confumed in this endeavor at Bahá'í conferences and schools throughout his life. there. Harlan's early services to the Faith included, outstanding Bahá'í teacher, with Louis Gregory, who was appointed posthumously first Negro besides diocese as president (1919-20) and secretary (1918-19) of the Cause of God by Shoghi Effendi, took him on many teaching trips to the southern states.

THE B A W A ' W  
~ ORLD

Harlan was constantly in demand as a speaker at Unity Conferences, at Bahá'í Summer and Winter Schools and Conferences held in the United States and Canada. Of one of these John Robarts, formerly of Toronto, nephew of Grace Robarts Ober and now a Hand of the Cause in Africa, writes: ". . . With a little persuasion Harlan would begin to tell a story about 'Abdu'l-Bahá, a hush would settle on the gathering and all eyes and ears would be turned to him. Then I knew the conference had begun. The Holy Spirit, with all its glory and joy, had descended upon us, Sometimes we wouldn't let him stop

and he would go on and on telling us those beautiful stories, bringing 'Abdu'u'i-Bahá right to us. What treasures were! I am sure I will love for 'Abdu'l-Bahá to dear Harlan." In 1906, Harlan was one of the first American Bahá'ís to visit 'Abdu'l-Bahá, who was still confined in the Turkish prison city of Akko. After returning, Harlan gave a talk from the notes of which the following facts emerge:

When the need arose to send American Bahá'ists to India to spread the teachings and show that the Bahá'í Faith was accepted in the West, 'Abdu'l-Bahá inquired of Mirza Asadullah Khan, the Feast, Harlan Abir'l-Fadl M. I. O. should be sent. The latter recommended Mr. Hooper Harris, whom he met in the evening. He had taught in New York City. In due time a Tablet came to America from 'Abdu'l-Bahá asking that two teachers be sent to India, Mr. Hooper Harris to be one and a companion to be chosen to go with him. Dr. Wright Moore, brother of Mrs. Lua Moore Getsinger, was chosen. When Dr. Moore suddenly died the next morning Mrs. Getsinger suggested to Harlan that he should go in her brother's place. Harlan was delighted at the prospect, and 'Abdu'l-Bahá approved the plan. Harlan's family, however, had not accepted the Bahá'í Faith and opposed his trip to Haifa, with its dangers of plague, cholera and cobras, and Harlan

Harlan Foster Ober  
newly-arrived pilgrims to  
continued :  
"It was a beautiful  
It inspired me because  
Sapper by Konardo da Vinca.  
went around the long table,  
each plate. Then when all  
worked back and forth, the  
on his face and flowing  
which he repeated for us  
at breakfast. While he was  
Feast, two young Persian  
and Tablets. The large  
the varied Oriental  
faces of the believers, the  
present as everyone turned  
etched an unforgettable  
picture on our

did not have the means for financing such a journey. But money was borrowed by Mrs. that Harlan was introduced to, and seated next to, MirzL gaydar- Harris and Harlan Ober sailed from Hoboken, New Jersey, for Naples and 'Akka. As time passed the two pilgrims from Anlerica grew anxious because they arrived in 'Akkri after dark. When nothing had been told them about their trip to India and evening>He told &em He was giving a Fear what they were supposed to do. Twice they spoke to the interpreter for forty pilgrims from Persia who were (Miss Laura Barney) and asked her to speak to leaving the next day, and He invited the two 'Abdu'l-BahB about

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it. He replied that He would send for them at the Theosophical Society, two listeners later. On the third day He asked them to become co-inced of the truth of Bahh'u'llrih's come to His room. We then said: Message: one was Dr. Hermann Grossmann, "I will now speak to you about India. In now a Hand of the Cause; the other was Frau Iaclia people believe that God is like the sea Lina Benke, who told her husband, (absent and man is Like a drop in the sea, or that God from the city where the meeting was held), of is like the wasp and man is like the wool of what she had learned, He later became the this coat. But the BahB's belief is that God first European BahL'i martyr. is like the sun and man is like a mirror fixing Harlan's third pilgrimage to the Holy Land the sun." was made in 1956, to visit Shoghi Effendi. On After this was translated to them, 'Abdu'l- this pilgrimage Harlan was accompanied by Bah6 began to repeat the statement. Miss his second wife, Dr. Elizabeth Kidder Dber, Barney said: " 'Abdu'l-Bah&, I have already She and Harlan had been married in Beverly, told them." Then He said: "Tell them Mass. on June 21, 1941. (Harlan had been again." Which she did. Then He e ~ d e d by widowed in 1938). After their



experience in rendered a great service to the Kingdom of the Faith. He bved to answer questions and God and undertook a long and arduous trip to help others to a better understanding of to India." The beloved Guardian wrote in the Faith, its signiEcance in the world, its Gad Passes By that this trip lasted "no less history, its teachings, its believers, its ad- than seven montl1~". ministration. He was dedicated, devoted, Harlan's second pilgrimage was in July living a iifc of service. His perception of the 1920, when, with Grace, he visited 'Abdu'l- inner meanings of the tcachiilgs was keen Bah&in Haifa. They returned via Germany and he could clarify them, often very vividly, and England, where they had the privilege of so that others could perceive them. I-le always meeting ShogM EiTendi, then a student at had a ready, merry laugh. He visited the Oxford University. friends whenever possible. He read and In Germany, at the suggestioll of 'Abdu'l- studied the teachings constantly and could Bahti, Harlan and Grace went to Lcipzig to relate them to whatever was the problem at speak on the BahB'i Faith. At a public meeting hand. His approach in helping othexs to sect their problems in perspective was heart- The Beloved, whose Cause you are serving warming. We left one free, aflcr looking with distinction and exemplary fidelity, will no doubt co~~tinue to bless your squarely at various aspects, to think out a solution and make one's awn decision." In October, 1937 after the passing of Alfred Another friend writes: "Harlan never tired Lunt, Dr. Zia Ba&da& and Mrs. Mary of trying to find comrion ground between Hrznford Ford, "outstanding figures in the the believers on which he could build mity. , Cause in America," the Guardian, writing Harlan would be aglow hv\$th joy when he through his secretary, advised Harlan to spoke about his association with the Master; "remain in the United States

and assist in the  
so alert was his mind that he would speak of teaching work there. Your  
presence in her -  
those experiences or nearly fifty years ago, he feels, is now  
absolutely necessary, as  
as if they were matters of just five years the Giends can ill afford to  
lose the varied  
experiences." rich experiences which  
they draw  
At the end of a few days spent by Elizabeth through their close association  
with an old  
and Earl in Lourenco Marques, Mozambique and outstanding teacher like  
yourself."  
bique, a young African friend said: "Tears Shaghi Effendi wrote to  
Harlan on June 30,  
wing their way across my heart at your going." 1938 :  
When Harlan passed away, on July 20, 1965 the Reminders of the Cause in the Holy  
Land sent the following cable, befittingly you are discharging your  
duties, in spite of  
summing up almost half-a-century of service the severe and crushing blow  
you have  
to this Faith: recently sustained, heighten  
my admiration  
"Deepest sympathy passing & car Harlan for you and reinforce the ties of  
brotherly  
love, devoted, distinguished American believer - affection that hit our  
hearts together. I  
value both Heroic Formative Ages Faith. Early greatly value your  
observations, your ac-  
global travels, membership Temple Unity accomplishments, your motives,  
your example  
Board and later National Assembly, historic and the hopes you cherish. .  
." ."  
services Africa pioneer Board member unforgettable. Assure loving prayers Shrine. Hands-  
illuminating and so "Your letters are so  
reassuring in the spirit of selfless devotion,  
He is buried in Zandfontein Cemetery, and of exemplary loyalty which they  
invariably  
Pretoria, next to an African Location in a breathe. Your activities, strivings,  
vigilance,  
valley surrounded by lovely hills. patience and accomplishments  
are invaluable-  
During a period of over thirty years Harlan able assets for which I feel  
genuinely grateful.

received letters from Shoghi Effendi which May tize beloved, whose Cause you  
 are fur-  
 guided not only his own services but also thriving in so many ways and with  
 such a  
 illumined the path of newly-formed adminis- noble spirit, cheer  
 sustain you always,  
 trative bodies, of committees and of individual and reward you a thousandfold."  
 Bahá'ís. The first of these, dated February 14, 1914 read: "You are often in my  
 thoughts, in these  
 ". . . Just a word to assure you in person of days of anxiety, stress and  
 turmoil, and your  
 nzy affection and esteem and constant prayers work, as a devoted, capable and  
 zealous  
 for your welfare and success in the service member of the National Spiritual  
 Assembly  
 of our beloved Cause! May you be beautiful I profoundly and increasingly value. I  
 will  
 spirit kindle many a receptive heart and may continue to pray for you from all  
 my heart,  
 the radiance of such lives illumine all the and trust that your highest  
 aspirations in His  
 continent of America. I have great hopes in service will be fully realized.  
 Your true and  
 both of you and you may rest assured that grateful brother, Shoghi."  
 our beloved Master is with you always." In October, 1941, after Hulm  
 was not  
 "I am adding a few words in person in re-elected to the National Spiritual  
 Assembly,  
 order to assure you of my great love for you, the beloved Guardian wrote in his  
 postscript:  
 my deep-felt appreciation of your past and "Now that you are relieved  
 of national  
 present services, and of my constant prayers administrative responsibilities,  
 I look forward  
 for your spiritual advancement and success. to an intensification of your  
 devoted and  
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 highly appreciated efforts in the teaching  
 Field - a field in which the American believers  
 can achieve, in these concluding years of the  
 First Bahá'í Century, their most brilliant  
 and memorable victories."  
 In this same letter the Guardian stated, At the time of the passing of  
 Qasayn  
 through his secretary: Uskuli to the Abhii Kingdom

two messages

"Shoghi Effendi entirely approves of the manner in which you conducted your marriage and feels you did entirely right. . . not having my church ceremony or minister to unite you. The more we associate with other religious bodies the better, but we should not in any way identify ourselves with their doctrines and usages." E;Tusayn Uskm, a faithful and dedicated

Guardian: were received from the beloved "Deplore loss ardent steadfast servaat

Faith. Fervently supplicating progress soul

Kingdom. His services unforgettable."

"Grieve passing dear steadfast promoter

Faith Uskbli. Reward great Kingdom. Praying

progress soul." should not in any way identify ourselves with their doctrines and usages."

E;Tusayn Uskm, a faithful and dedicated

In his letter of December 30, 1945 Shoghi Bahb'i and pioneer, was with honor for his

steadfastness, simple We,

and his hospitality

'T was very happy to hear from you and whether in Tabriz, to friends and non-BahVis,

to learn of your continued and highly valued activities in the service of our beloved a township in ~ & i r b 6 ~

born in Usku - j a nnot

, far from

Faith. You are, I assure you, often in my thoughts and prayers, and I will continue to pray from the depths of my heart for the rest in the

extension of your labors to which I attach the utmost importance. Persevere in your the Faith through

valued activities, and rest assured that the EJaydar-'Mi, of the same

Beloved is well pleased with the long record of your distinguished and meritorious service. He was

well-to-do family, but in accepting the Faith had

vices." to pay the price

After the launching of the World Crusade hands. They opposed

the Guardian wrote to Harlan, though his him bitterly and persecuted

of severe trials at their

him bitterly and persecuted

of severe trials at their

him to the extent  
secretary: that, after giving up all  
his inherited possessions, he left his native place  
" If by any chance it should seem economically sound and feasible for you to go to Tabriz, enjoying his  
cally sound and feasible for you to go to stayed for a while in  
Tabriz, enjoying his  
Pretoria, and assist in the establishment of a newly-born life amidst the  
friends. Soon after,  
Assembly there, he feels this would be highly meritorious." he attained the presence of  
'Abdu'l-Baha, and  
meritorious." returned from this  
pilgrimage with fresh zeal;  
Accordingly Harlan and his wife Elizabeth were settled he soon  
distinguished  
went to Pretoria the following year. In the service and devotion. himself by his active  
service and devotion.  
Guardian's last letter to them dated January 4, 1957 he said: After marrying he moved  
with his family to TshqAbkd, remaining  
4, 1957 he said: there many years,  
there many years,  
"Nay the Blessed bless your meritorious and serving as a member of the  
Spiritual.  
smiles, aid you to overcome all obstacles, Assembly, the BahA'i School  
committee, the  
and enrich the record of your past achievements. Ma&riqul-Aakrir and Welfare  
committees.  
illents for the promotion of His Faith and One of the joyous  
experiences of those days  
the consolidation of its institutions." in Turkistan, our father  
often used to relate,  
was the visit of a group of American Bahli'is  
in 1908 to the h.la&riqul-A&k&r and the  
friends in 'Iaqqbkd, when father with some  
other friends went to Krasnovodsk, a Caspian  
seaport, to welcome them.  
In 1914 Uusayn Uskulitravelcd to Shanghai,  
China, first with two Bah&'i friends and later  
with I-iis family. I-Fe settled permanently in  
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all the changes the years have brought. He  
also greatly admires your devoted daughter  
and son-in-law. He hopes you will keep in  
good health, and that you will meet with  
success in your work, and assures you of his  
prayers, . . .

"May the Almighty bless your highly meritorious efforts, guide and sustain you in your historic task, and enable you to enrich the record of your splendid services.

Your true brother,  
SHOGHI."

With what joy and radiant spirit Xusaycl Us@U must have ascended to the Kingdom Beyond on his release from the mortal cage in his eighty-first year, with such a blessed record of services to the Holy Threshold!

Albert R. Windust

#### ALBERT R. WINDUST

the fourth grade level. He ended his formal education in the sixth grade. Despite this, Albert Windust during his life attained a "Deeply grieved passing much loved greatly depth of knowledge and spirital wisdom admired staunch ardent promoter Faith, reached by very few. Albert Windust, Herald Covenant, whose At the age of fourteen Albert became an apprentice in the printing notable services Heroic Formative Ages firm where his Faith unforgettable. Assure friends relatives father worked. The following November his fervently supplicating progress so that King- mother died. dom. His interest in nature awakened a desire SHOGHI" to draw, and he became a pupil at Chicago's Art Institute. Through associations made in Albert Robert Windust was horn oil the printing business, he illustrated storks of Chicago's west side at Hull House on many authors, including Opie Read and H. Rider Haggard. March 28, 1874. His parents were Thorns Albert had an and Sarah Sheeide Windust. His father was an inquisitive and questioning a printer, who, shortly after Albert was born, nature. He learned of and became interested moved with his family to a section of Chicago in the Bahá'í Faith. Word of this came to the ears of the minister of the known as Woodlawn. They were members of the Methodist Church of which he was a member. The sermon the

school teacher and a very active church follower Sunday dealt with following false gods. While the sermon worker, was the founder of the First Christ gods. While the sermon thundered around his ears, Albert Windust heard the words of the Lord that had been said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." He left the church.

In his early years, Albert Windust was not Lord that had been said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." He left the church.

by his mother and entered a public school at Thorntou Chase, the first American believer,

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became instrumental in attracting a small tribe of Universalists. Albert also helped in

group, among them Albert who, in 1897, the compilation and publication of the first

became a Bahai and gave undeviating devotion to the Faith, until the day of his death. years 1925 to 1933,

He was unquestionably one of its strongest. In 1431 he made a pilgrimage to the Holy

and most competent servants. No activity Land to visit the Shrines of

BaWu'll&~and

that concerned the Cause in America but the Bkb and to see the Guardian of the

Faith,

was strongly influenced by his devoted efforts. Shoghi Effendi. He deemed it a privilege he

In 1900 he married Lucy Roberts and they were blessed by Shoghi Effendi to carry to the

had three daughters, Sarah, Isabella and Ethel, Mary Land the twenty original Tablets of the

The list of Albert Windust's achievements Bkb reproduced in Shoghi Effendi's translation

for the Bahai Faith is a long one. He was a member of The Dawra-Breakers, published in 192.

member of the first Spiritual Assembly Albert, from the moment he beard of the

(Chicago). This body enjoyed the distinction Bahai Faith, was active in spreading it in

of bearing the message of BapuZ'Adl (House America. He was a deep student of the

the

of Justice) and was so addressed by 'Abdu'l- Writings, an able speaker, a  
 psofouad teacher  
 BaM in a series of Tablets, the fist of which, of the Laws and Ordinances. His  
 classes on  
 before it was dispatched from the prison of the Covenant m d B W i  
 Admir~istrationwere  
 'Akka, had been engrossed by Mishkin-Qalam, most helpful both to newcomers and  
 B d ~ i ' i s  
 the celebrated Pexsian penman, in \$1 the of long association with the Faith.  
 There was  
 knnr~forms of Persian writing. a freshness and vigor in his  
 teaching; he  
 As a member of that itsfirst ,4ssembly, Albert radiated a love that reached the  
 Izearts. Xn his  
 was active in carrying on correspondence with every-day life he demonstrated  
 the power of  
 the BahB"l'sof the Orient which led to building the revealed Word o f  
 BahB'uYZl5h,  
 the BahB'i House of Warship in the United Albert Robert Windust will  
 long be  
 States. Through letters between the B&B'is of remembered. The inspiration of  
 his faith and  
 'I&qabad, Russia, and the "House of devotion bas without doubt moved a great  
 Spirituality" in Chicago, news was received many souls into the orbit: of the  
 Faith of  
 concerning the erection of the House of BWu'llAh. Here was a m n who was truly  
 Worship in 'X&qabBd. This activity had been a channel of a great spirituat  
 force - it  
 initiated by 'Abdu'l-BaMand was is awelous shoale in his countenance. Its  
 rabrance was  
 means of stimulating the work OF the Cause felt by all who knew him and its  
 influence  
 in America. Albert Windust was a member spread to all with wlmm he came in  
 contact.  
 of the committee 'tvllicfi drafted the supplica-  
 tion to 'Abdu'l-BahB asking per~nission to  
 exect a BakXi Rouse dWorship in the United  
 States.  
 Albert became the first publisher of the  
 Writings of' the Faith in America. He printed  
 booklets, early editions of prayers, and the PRITAM SINGH  
 Hid& Words of BahihC'u711&; in 1910 he 1881-1959  
 founded ruld started printing the fist Baha'i  
 montl~lypublication, Star of the West. In its Professor Pritarn Singh  
 will always occupy  
 early years this pahlication carried a Persia~ a unique position in the  
 history of the BahB'i

section. The Star of the West was circulated Faith in the Indian subcontinent as the first member of the Sikh community of India. It was into close contact with the Promised One.

After accepting the Faith he devoted his known thousands of volumes of Tablets of 'Abdu'l-entire life to the promotion of the Cause of Bahti from Tablets written to the Bahis in Bahk'u'llah. A very great number of people North America. He also assisted Howard of this country who have heard about the MacNutt in publishing the addresses of Faith did so through Professor Pritam Singh, 'Abdu'l-Bat delivered in the United States for the far and wide to the remotest and Canada, in 1912, under the title Prumuka-corners of this country in its service.

#### IN MEMORIAM

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Professor Ritam Singh was born on November 6, 1881, in the family of a judge in Sidkot City, now in West Pakistan. We studied in Amritsar, the holy city of Sikhs, and later on in Lahore he received his higher education in the University of Punjab. From 1905 to 1908 he was a teacher in the Achison College, Lahore. It was during this period that he came in contact with Mirza Asadullah Khan Zaqani, a distinguished Bahi teacher and the compiler of the famous diary of 'Abdu'l-Bahi's travels to Europe and America. Later on in Bombay he met Mirza Mebram, and through the blessings of Baha'u'llah was won over to the Faith. Meanwhile, in 1908 for his postgraduate studies, he went to Calcutta to receive his Master's Degree in Economics from that famous University. He became Reader of Economics in the University of Allahabad from 1917 to 1920. Up to 1927 he continued to be a professor in various universities, but his main interest was to teach the Faith of Baha'u'llah to his colleagues and students and to spend most of his time in promoting its interests. Therefore, he gave up his profession and served Baha'u'llah,

Professor P r i t m Singh belonged to a  
werttily family. His family was embarassed  
that he, with all his brilliant career and bright  
future, should leave not only his colnfo&db12 National Assembly for a number of  
years.

way of life, but also his hereditary religion. His contribution to the  
Administrative Order

Therefore, ihey started to place Professor of B&iA'u'Ilah in this land is as  
outstanding

Pritam Singh under economic and other as his teaching work.

pressures. However, when their persuasions, Professor Pritam Singh has  
left a iastillg

Aavored with the promise of a large fortulle impression in the pages of the  
history of the

to be bequeathed to him by his father, failed, Formative Age of the Bah5'i  
Cause in the

they even begged Professor Pritam Singh to Indian subcontinent. He, almost  
single-

remain a Bahsi if he wanted to, but at least handed, established a BahB'i  
weekly, to be

far t l ~ esake of the reputation of the fam~ly, numbered among the fist BahB'i  
period-

to give up his ptzblic lctlxres and tmching icals of the world. The name of  
this

tours. But the love of God was more precious periodical was "The Bah\$'i." Be  
was a

to him than all the fortunes of the world. His disting.iisbehed writer. Some of  
his articles

firmness in the Faith did. not waver with dl have been printed separately after  
their

these thrcats and persuasions. I-Ie asked his publication in various BahA'il  
magazines,

brothers to take care of all the wealth belong- such as "The World Order,"  
"Kaukab-e-

ing to him and he, with freedom from all Hind," "Payambar," etc. Being  
well-versed

worldly attachments, engaged himself iio t l e in Persian, he acted as a unique  
interpreter

service of BahB'u'IEh to his very last breath. to famous BahB'i teachers of  
frkn, visiting

On August 25, 1959 he died as a pioneer in India. He was also a companion of  
Mrs. Keith

Amritsar in the vicinity of the famous Golden Ransom-Kelder, Miss Martha Root,  
Mr.

Temple of Sikhs. He was buried as a BahB'i. Siegfried SchopRocher and others in  
their

He was one of the earliest secretaries of the Indian tours. Perhaps nobody else

in this

National Spiritual Assembly of the Bahá'í subcontinent has visited so many universities,

of India and continued to be a member of the colleges, clubs, societies, regional and national

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## THE BAHÁ'Í WORLD

I

conferences throughout the length and breadth following which she spent several years in

of India, Burma, and Persia, as Professor of sacred work,

Pritam Singh did. Possessing a beautiful

lyric soprano voice,

As a token of the appreciation of the Bahá'ís she left England to pursue her musical studies

of the country for his memorable services to Bahá'ís in Paris. It was here she

learned of the Bahá'í

the Cause of God, the National Spiritual Faith. In a short time,

after she had become

Assembly has made plans to erect a tomb for a deeply confirmed believer in the Teachings

Professor Pritam Singh in Amritsar. of Bahá'u'lláh, she was

inflamed with a desire

On hearing the news of his passing to the Bahá'ís to visit 'Abdu'l-Bahá, who was at that time

Abul-Khalaf Kingdom, the Bahá'ís of the subcontinent in Egypt. She wrote to Rim,

expressing her

intense held memorial meetings and prayed for longingly to see Him, and her happiness knew

the progress of this precious soul, it was no bounds when she received permission to

lovingly called by them "Witama Kaka" make the pilgrimage.

(Uncle). The Wands of the Faith in the Holy Time and again her

carefully laid plans to

Land communicated to the Bahá'ís of India travel to Egypt met with

delays, but at last

the following cable expressing their sorrow she set out to realize her

fondest desire. From

over the loss of such a distinguished servant this moment her will was

gently laid at the

of Bahá'u'lláh: feet of 'Abdu'l-Bahá.

Henceforth He made his her

"Grieve not outstanding Indian believer guide and her Master.

Pritam Singh, distinguished teacher administrator From America there came

to Egypt in time,

traveller Faith much loved praised by believers of all colors, Negro Bahá'í, his her

a ~burning

t with love

Guardian. His devoted, untiring services so and an all-consuming desire  
to serve the Faith.

long period so many fields unforgettable. He too had met with many  
delays in his

Praying shrines rich reward Kingdom." attempt to reach the goal of  
his heart's desire,

'Abdu'l-Baha. Thus Louis Gregory and  
Louisa Mathew's pilgrimages coincided,  
Louisa had to return to Paris before sailing  
to America. Thus it was that she met 'Abdu'i-  
Bahi again in France, and came to America  
in 1312.

It was in h e r i c a that one day 'Abdu'l-Bahh

LOUISA MATHEW GREGORY summoned Louisa and Louis Gregory to  
His

1866-1956 presence. He asked Louisa if she liked Louis.

She stammered, "Yes." He further questioned

"Grieved news passing faitlIfu1, consecrated her, "Do you love Louis?" She  
replied, "Yes,

handmaid 'Abdu'l-BahP. Confident rjcl~re- as a E M i friend." To Louis,  
'Abdu'l-Ball5

ward Kingdom. Pioneer services highly put the s m c questions aild  
received similar

meritorious. answers, Then 'Abdu'l-B&&

piaced t b i r I

SHOGN~" hands together and married them in New I

York, on September 27,1912. This became a

This cablegram attests the value of the tangible evidence of the power  
of the BaWi

teaching services performed by Louisa Mathew Faith to wipe out the barrier  
of color in

Gregory in the pioneering M d of the Bahk'i marriage, a symbol of the  
Will of God as

Faith. expressed by Xbdu'l-BahA, and

a living

Born Louisa Mathew, on F e b ~ u a ~1,1866

y demonstration of the keynote of the unity

in southernEngland, she was raised in a large, of the races as sa-unded by  
Babii'u'likh\*

comfortably wealthy family. Her paents were Many were the cruel  
strictures which an

very advanced and liberal in their attitude unthinking and blindly  
prejudiced generation

toward education. Louisa not only received inflicted upon them.

'Abdu'l-BahB was once

the conventional education of a girl. of that infom~edby a visitor in Haifa that, "It is not time, but was permitted to attend Cambridge together, and some- easy for them to travel University. There she studied economics and times they cannot go to the same hotel." The languages, as well as voice c u l t u ~ ' ~She , Master rplied ernyhatica& that at Haifa received her Certificate of Education in 1895, they would bc received with open arms.

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Thxoughout the many years of their marriage, whether together in the northern states or in Haiti, or separated as they followed their individual paths of service in the southern states a ~ in d Europe, these two radiant sods kept the underlying significance of their union forever in their hearts. In a letter of July I , 1416, Louis wrote:

"My darling Wife:

". . . , Recdved a long, interesting and beautifd letter fron~ Mrs. Brittingbam. . . Reading this, I was most happy, as well as thankful to recall what was once told me by Mrs. True. She says that 'Abdu'i-Bahi was asked by sonleone about our marriage and reptierl: 'Those two souls fowd each other.' "How gratefd we should be to God for His great bomty and protection! This also explains some dificulties we have h a 4 and how by divine Kaavor, oar lives grow more and 1110re halmn~oaious.. ." In 1920, 'Abdu'l-BahB wrote to Louisa:

"Othou revered wife of his honor, Gregory!

Do thou consider what a bounty God hath

Louisa Malhew

Gregory

bessowed upon thee in giving thee a husband like Mr. Gregory who is the essence of the love of God and IS a symbol of guidance. . .," indicated in her lettes

to the united States; she

In addition to the i115~11ybounties bestowed upon her by 'Abdu'l-BahB and Shoghi Effendi

that she would remain at her

teaching post confident was she that the

if he so desired. So

d~iringihe lifetime OF her dear husband, she permission xhgt

Guardian would grant her

was destined to survive him and witness that she booked her passage. But  
 sa the day before she was to leave, a  
 the Guardian of the Faith had conferred upon letter came from  
 her the highest rank possible: after his death Hitifa saying that he  
 wished her to remain in Sofia, and that she hoped  
 he became the first Negro Hand of the Cause. there might be a  
 f ~ b1927, %vfUhenLouis was devoting every strongly confirmed group of  
 beliefs before she left. He wrote that he  
 moment of his title to extensive teaching hoped Bulgaria  
 trips throughout the United States, Louisa would become illumined and  
 illuminate all. the Balkans. Although  
 turned her steps toward Central Europe and Louisa had believed  
 that the group could carry  
 Louisa had believed joined Marion Sack in Sofia, Bulgaria. In  
 on without her, she cancelled her passage a  
 April, 1928 with Martha Root, she attended ~ i dn~tzdeplans to  
 the Esperanto Congress at Prague. It was in be away only for the summer  
 months. She wrote to a friend, "I could  
 Sofia that Louisa used a technique of finding not leave after  
 believers which has subsequently been used by such a message!"  
 Bahá'ís throughout the world. She gathered Again she joined Martha  
 Root, this time in Belgrade, Yugoslavia.  
 about her young students and business men, From Belgrade she  
 who were interested in learning French, journeyed to Vienna to  
 render much appreciation. After her classes were  
 English or Esperanto. After her classes were ciated assistance, later  
 returning to Sofia, where she remained until  
 firmly established, she selected those who of the Faith were secure.  
 sure the foundations she formed a new class to study the Teachings  
 were receptive to the Faith, and from these the German Bahá'í  
 she formed a new class to study the Teachings In 1932, after attending  
 the German Bahá'í Convention at Esslingen,  
 of Bahá'u'lláh. Louisa returned to  
 Louisa returned to the States, She and Louis then  
 Summer, 1928 when the heat of the city spent their  
 became almost unbearable, Louisa wrote to summer-s at Eliot, Maine,  
 near the Grange. Shoghi Effendi asking permission to return Acre Bahá'í Summer School.  
 and eventually

THE BAHAI' ~WORLD

this became their permanent home. Here they  
BONS

EDITH DE BONS & JOSEPH DE

welcomed people of different races and religious  
1871-1959

1878-1959

backgrounds, and furnished a unique inspiration  
to all who came in contact with

i

them.

Dr. Joseph de Bons was

born in Switzerland

Louisa Gregory was shy and modest. She  
later became very

on July 31, 1871 where he

felt that her contribution to the Bahai' Faith  
profession. Edith McKay de

successful in his

was to be made through "living the life\*"  
youthful years in

Bons had lived most of her

Whether in Europe or America, her teaching  
mother, Madame I

Paris with her widowed

work was always with individuals or small  
had studied at

Mark-Louise McKay. Edith

groups. She wrote:

the Conservatory in Paris

for several years

"I feel that our unimportant selves can  
began her

and took singing lessons. She

somehow achieve more than we earn of.  
Maclanin! Marie Ruge of

singing career with

even by the fact of trying our little best to  
was also instructed

the Opera of Paris, and

lead a Bahai' life and our feeble efforts to give  
the Message, even without being speakers

by Massenet and Cavalli.

I will quote from Edith

de Boas' own diary

in large gatherings. . . . We must all do our  
Baha'i:

to describe her life as a

best to proclaim the Cause to the extent of  
became our Baha'i:

"It was in 1900 that I

our capacity, and feel the importance of this  
evening (it was

It was 21 years old, One

time when the urgency is so great."  
to my godfathers

Christmas) I was invited

There existed for Louisa two great shining  
salon I saw an

home and on entering the

loves which dominated her life - her love  
May Bolles, who later

angelic creature. It was

for the Faith and her love for her husband.  
Mother of Rughayyah

became May Maxwell, the

One could almost say that they were synony-

Khanum~, A mysterious

foi-ce drew me to her  
 mous. and I said: 'I believe  
 that you have something  
 The life of Louisa Gregory is one which to tell me'. 'Yes,' she said,  
 'I have a message  
 will continue for generations to inspire othexs. for you,' She then  
 disclosed to me this secret,  
 She walked the thorny pathway of life, serene which was the Eah5i'i  
 Faith.  
 in the knowledge that God had o r d ~ n e dfor "I saw her maay titnes,  
 and she taught me  
 her that path and no other. Never did her the marvelous story of the  
 Faith: the advent  
 feet deviate. She walked unhesita.tingly of the Bab, of  
 BabL'uY~h,of 'Abd~l'i-\$ah&  
 through the bigotry md prejudice which were whom she had gone to see  
 in Efaifa. I accepted  
 freely strewn in her way. With consummate the Faith and became the  
 first beJiever in  
 dignity she became an example of sdf- Paris. I always considered  
 Mrs. Maxwell  
 sacrifice and radiant yielding to the decree as my spiritual mother.  
 of God, living out the years of her long life "Later, my m o k ,  
 Madame Marie-Louise  
 far from the comfort and security she h e w McKay, also became a  
 BahB'i, as did my  
 as a girl in her English countryside home, fxiends H. Dreyfus and his  
 wife, Madame  
 to stand hand in hand with the husband she L. Dreyfus-Barney, Edith  
 Srurde~son,and  
 felt was her "gift from God." others. Thus was formed  
 the small ~ O L I P ,  
 The end of this earthly life for Louisa fervent and full of zeal, to  
 whom one day  
 Mathew Gregory came on May 20, 1956. 'Abdu'l-Bahii sent this  
 message:  
 She was laid to rest beside her husband 'To the servallts and  
 Handmaids of God  
 Louis, (see Tha Baizd'i Warid, Volume MI, in Paris: He is God. O my  
 dear Friends, all  
 page 666) inMount Pleasant Cemetery, Eliot, the peoples of the world  
 seek the shade og the  
 Maine. fig tree which Jesus  
 condemned, bat you are  
 under the shade of the Tree of Life, in the  
 Center of tine Paradise of Guidance. R o w  
 great is your favor in the Kingdom of God

that such grace and such blessing have been vouchsafed to you! Know ye to appreciate them a ~ axise

and to accomplish that which beset such a condition. All were fast asleep; you are awake. All eyes are blind; yours are seeing. All ears are deaf; your hearing is clear. All tongues are mute; you are eloquent. All humanity is dead, and you are full of life, vigor and force through the benefits of the Holy Spirit. Render thanks unto God, and, according to His divine teachings, be merciful and benevolent to all. With all your soul and with all your heart, be kind to your fellow-men. My blessings and praise be upon each one of you.'

"Next year, 1901, I persuaded my mother to make a pilgrimage to Haifa, and after a short stop in Cairo, where we met other believers, we arrived in the Holy Land.

"Several Bahá'ís were waiting for us at the port, and brought us to the house of Dr. and Mrs. Getsinger. It was evening, and we Boris

Joseph and Edith de

were to meet the Master at noon next day.

"After a restless night, we gathered in the dining room, when suddenly we heard a many questions asked and answered, that

sonorous voice which we were never to forget, were children in the Cause and needed to

saying: 'Welcome, welcome!' All around me a very much. It was in Haifa that I made

knees, we wept with joy and 'Abdu'l-Bahá the acquaintance of those admirable women

received us with infinite kindness. We then the sister of 'Abdu'l-Bahá, the Greatest Holy

took place at the table and He,

and having broken Bread, and His wife, the Holy Mother, Our

the bread, served us with His heavenly Guardian was then an adorable little baby,

smile. so charming and intelligent.

The Master was

"Those were two wonderful weeks. We were always ready to give us an audience; some would go each morning very early to the times He asked to be alone with us, and Master's house and He would teach us. although we could not converse, they were answering our numerous questions, explaining heavenly moments.

the scriptures and many things we had ignored. "Then came the time to  
 leave. . . to leave  
 There were always two or three interpreters in this Paradise. But we took in our  
 hearts so  
 for different languages. After that, the Master said precious things that our  
 anguish was  
 would dictate His Tablets, often two or three appeared. I came back to Paris  
 and we  
 at the same time, answering hundreds of started again our meetings with the  
 friends.  
 letters which He received; then all of a sudden a year later, my mother being  
 very tired, we  
 He would rise and go towards the door where decided to go to Switzerland. We  
 chose Sion  
 a crowd was waiting for Him, He would then in the Canton of Valais, where the  
 friends  
 go to town, visiting the poor and the sick had a little pension. It was there  
 that I met  
 and healing them. I witnessed some of these men who later became my husband,  
 Dr. Joseph  
 miraculous healings. de Bons.  
 "One day He invited us to come to Bahji; "My husband belonged to a very  
 Catholic  
 another day on Mount Carmel to Elijah's family; his father was a judge. I saw  
 was a great  
 cave. He walked ahead of us, with a light mountaineer and made twice the ascent  
 of  
 brisk step, turning round once in a while, to utter a horn with Whimper. I was  
 capable in  
 address some work to us. his profession, he had the  
 opportunity to  
 "Sometimes the Master would ask me to treat at Zermatt the Shah of Persia, who  
 sang in the evening on the terrace of the house, decorated him. It was a  
 Persian Bilzian's friend,  
 so that He could hear my voice from His only member of the party of the Persian  
 Embassy  
 house. I sang 'Holy City' which He liked in Cairo, who solely handed to him  
 the  
 very much. decoration.  
 "How many lessons were learned! How "He was very fond of nature,  
 especially of  
 880 THE BAHAI  
 flowers. He had a deep faith, though detached prove the believers in such a  
 way that those I  
 from the Church. As soon as I gave him the who are not entirely sincere  
 will not be able

~

I

BahB'i message, he accepted it with enthusiasm. Two years after the birth of our daughter Mona, tve both made a pilgrimage to the Holy Land to see the Master. This time it was in 'A k k A that we found Him." In a letter from Hotel Carmel, Haifa, Palestine, on February 5, 1906 my mother wrote: "Here I am again waiting impatiently for the blessed hour! . . . soldier who goes into ths combat: the brave one will resist ail day, but the fearful one will !  
".. . A believer came to tell us that the Master was miring for ns and we at once distributed alms to a took a carriage for 'Akkii. The carriage Unfortunatly, bomced on the cobblestones and stopped at this moving sight, a kind of fortress. We got off and were met at the door by a believer who showed us into Zlim. a large room placed at oru disposal. We rested a little while, and then I went to greet the family. Presently I heard the voice! Oh that voice, so well knonn, the memory of which had never left me! My feelings were permitted to come to stifling me. . . At last He was before me, the hmily and

to stand the tests. A believer is like gold which is tested by fire; the more he is burnt, the more beautiful and pure he will become; but copper, passed through fire, becomes black and decom- poses. The Cause is now like a tmy seed planted in the ground. It is invisible, but soon the seed will become a tree and its branches will ovesslladow the earth. A believer is like a will oveslladow the earth. A

"Today the Master number of poor at His doon. we.were not permitted to see for, because of the be see11 in the street with "February 9th. Alas, today the end of this wonderful seems that life ends and it of heaven that begins. "This morning T was the Master's room very early;

speaking words of welcome. I threw myself      the servants gathered there  
 for morning  
 at His feet and kissed His hands which he      prayers. The Master was  
 sitting on the divan  
 stretched out to me in His loving kindness.      in the corner of the room,  
 showing fifth kind-  
 We passed to our room, where my husband      ness their place to each new  
 arrival. Being  
 was waiting. The Master came forward, while      placed almost directly  
 opposite him, I dared  
 my husband prostrate himself and the Master      surreptitiously to lift my  
 eyes to His counte-  
 nance. No words are able to  
 embraced him with ineffable kindness; the      nance. No words are able to  
 render the  
 emotion of the believers was indescribable.      beauty, the holy radiance of  
 that unique  
 Being, The eyes especially  
 We passed to the table placed on a small      were extraordinary:  
 balcony overhanging a kind of oriental      now penetrating and as  
 piercing as steel, now  
 verandah. At the table were the Master, a      of ineffable sweetness. A  
 lofty brow, deeply  
 believer, an Italian governess who taught the      furrowed- a brow of a  
 thinker and a sage;  
 believers' children, and we two. The Master      the waving hair, almost entirely white, de-  
 introduced us to this lady who was a Catholic,      scending to the shoulders; a  
 white beard, a  
 saying that her heart was very pure and though      thin ascetic face, a mobile  
 and extremely  
 she was a follower of another religion, He considered      sensitive mouth. Of medium  
 height, the  
 her as one of us, Far, said We, only forms      Master's departure had an  
 equality, but the basis of all religions is axi-      superhuman majesty which  
 omly the same. We must love all religions and live in      who see Him for the first  
 time. He usually  
 harmony and love with one another. The      passes suddenly from absolute  
 immobility to  
 difference between the Bahá'í Faith and other      the highest point of  
 activity. His voice is  
 Faiths is that they must not detest one another      strong and deep and carries a  
 penetrating  
 while the Bahá'í Faith must love the Truth      authority. Five years ago I  
 had never heard  
 which is contained in all other beliefs.      the Master laugh, though He

always smiled

After these words the Master rose and when His eyes met mine. But  
this year He

retired. laughed frequently,

especially when talking

"February 8th. This morning after breakfast to my husband and Mr. Woodcock.

He was

fast, the Master came for a moment into our room. He spoke of the tests which we would receive: the Cause was

said, by the news

room. He spoke of the tests which we would receive: the Cause was

making great

have to face in the Cause, saying: 'God will progress,

IN MEMORIAM

88 t

"These unforgettable days over, we returned Bahii once stayed, will remain as a  
witness of

to Switzerland, but the Orient drew us the fidelity of these two servants of  
God in

irresistibly, and presently I decided to settle the Cause of Bahi'u'lli-h.

in Cairo. My husband established there his

practice as dental surgeon, and I opened a

school of singing. Those were happy years.

My little daughter was with us and we

associated a great deal with Bahi'is. In Cairo

we were surrounded by friends, and attended

Bahii's meetings every Friday. Among others

there were Abir-Fa' Ahn-ad-Yazall, Mrs.

Stainard, Miss Riscox.

"The Master, 'Abdu'l-Bah, passed through

Alexandria in 1911 and we visited Him. . .

"When the war of 1914 broke out, we had Bahi'u'llah Agha was born

in Meshkin,

to leave Cairo where there was no more work Persian Academy in 1880, His

father was

for us and the climate too trying for my child that time already a believer, as

were other

daughter. We returned to Switzerland in members of his family. His

nacher's family

1916. . . I wrote to the Master, telling Him we believe in the time of the

Bah. In about

of my discouragement at my failure. He 1845 the whole family migrated to

Isfahan

answered among other things: ' . . . The whole world was then Russian

Turkish, and

concerning the errors and negligence there Bahi'u'llah was very active

in the Bahi'is

of the Swiss people. Before long, thou wilt see community, playing an important

role on the  
 that the Light of attraction will become committee responsible for the Bahá'í  
 schools.  
 efficacious in that region and finally that Mr. Asbarztdih made his  
 first pilgrimage  
 country will be illumined. . . ' to the Holy Land in 1903,  
 where he spent  
 "And finally, here we are at the end of our several months in the presence of  
 the Master,  
 lives. My husband, bedridden and very sick, and in 15120 he was a pilgrim far  
 the second  
 but more Bahá'í than ever. Myself, unable to time. It was on this occasion  
 that he brought  
 do the work I should like to do for the Faith. to weave the beautiful silk  
 carpet which the  
 Nevertheless, we both cherish in our hearts Master personally laid in the  
 an Inner Shrine  
 the memory of the happy days when the of Bahá'u'lláh. This carpet had been  
 specially  
 Master wrote to us: woven for the Emir of Bokhara  
 bur on  
 'O ye two lamps enlightened by the radiance account of the Russian Revolution  
 it could  
 of the love of God? Your letter has arrived ~ i o lbe & lived. 5) i B' u' I Z A h  
 As & ariadih.  
 and the contents understood. 'Abdu'l-Bahá bought it and brought it with  
 great difficulty  
 has deep love for you and prays in your behalf out of faith ~ ~ sand  
 in a thorn; oh India to the Holy  
 that you be assisted in this life and in the Lmd. Sane yeus later Shoghi  
 Effendi, with  
 Kingdom. . . ' " Bias approval presented it to  
 the Mother  
 in November, 1959 in the presence of Temple of the West at Wilmette, where it  
 now  
 several Bahá'í friends, a monument was hangs in Foundation ~ ~ Hall,  
 inaugurated in memory of Joseph and Edith After his second pilgrimage  
 Piri went to  
 de Bons. The monument is a great block of live in London where he carried on  
 business  
 silve ~ granite surmounted by a bronze eagle, as a capstone until he  
 pioneered in the  
 and the eagle was given by the American Ten-Year Crusade. He knew the beloved  
 Government to Edith the Bons' father, Colonel Guardian well, who loved and  
 trusted him  
 McKay, for services rendered during the War greatly.  
 of Secession. Under the bronze eagle is a In 1921 at the time of the

passing of 'Abdu'l-  
parchment roll on which was engraved the Bahá'í, Mr. Asfendiyev had just received  
words of Bahá'í : permission for a further  
pilgrimage and when

"Verily we are Exalted God and to Him we have arrived in Haifa he was given by the  
shall return." Guardian the privileged task

of making

This beautiful monument, situated on the copies of the Master's Will and  
Testament,

is on the shore of Lake Geneva where 'Abdu'l-Bahá the original document, is to be  
sent to

!

of WORLD

1956 in San Diego, California, she departed  
from this world. She was born July 16, 1877  
in the Hindustan mountains in the family of  
a British national of Irish descent. The  
granddaughter of a distinguished surgeon,  
Sir John L. Pall, K.C.B., she was educated at  
Cheltenham College and at Oxford. She was  
a member of the Illuminating Engineering  
Societies of England and of America, a  
founder member of the Electrical Association  
for Women, an inventor of color filter  
illumination which she installed at the  
Barcelona International Exposition and in  
such world-famous buildings as the Palais  
de Glace, Paris; Sheghestr's Hotel, Cairo;  
the Berkeley Hotel, London; the Fairmont  
Hotel, San Francisco; and in hotels and  
expositions of many other countries.

She became a Bahá'í in Paris in 1911, when  
'Abdu'l-Bahá was there.

Persia, Turkistan and other eastern countries. "Beatrice Irwin, a blond,  
young intellectual," Mme. Laura

Dreyfus-Barney khas

four years later he married an English lady written, "had come to Paris to  
study her

and they had three daughters. She was a professional. . . She had an unusual  
gift for

active supporter of the London community color and for the use of light and  
shadow. . .

and was a member of the British National To her, beauty was an expression of  
spiritual-

Spiritual Assembly for various periods of time. When 'Abdu'l-Bahá came to  
stay in Paris

1925 until 1941. When the Ten-Year Crusade he held small gatherings. . .  
 Beatrice Irwin  
 commenced in 1952, he was eager to play was often present." Many years later  
 she  
 his part and before the end of the year, recalled how she had been  
 "privileged to  
 though well over seventy years of age, he had met Him daily. . . and to marvel  
 at the  
 left England and settled in Jersey, one of the universality of His knowledge. .  
 . and the  
 Channel Islands. There he worked actively breadth and depth of His sympathy  
 with the  
 to make the Faith known and made many realities of existence."  
 friends for the Cause in the island. In 1914 'Abdu'l-Baha  
 revealed for her one  
 He passed on, still at his post, after an of His most important messages on war  
 and  
 illness of some length, in April 1956. His peace. A closing paragraph contains  
 the  
 tombstone records that he was a Bahá'í which, above all others, was the  
 guiding  
 pioneer and a Knight of Bahá'í. star of her Life:  
 "O people! . . . Hasten ye, hasten ye,  
 perchance ye may become able to extinguish  
 with the water of the new-born ideals of  
 spiritual democracy and celestial freedom,  
 this many-flamed, world-consuming fire, and  
 BEATRICE IRWIN  
 through your heaven-inspired resolution you  
 1877-1956 may usher in the golden era of international  
 solidarity and world confederation,"  
 "Grieved passing steadfast devoted in- Miss Irwin had endowment  
 and training  
 indefatigable promoter Faith. Reward assured for a bright and versatile career. A  
 t one time  
 Kingdom, having progressed soul. she was an actress and  
 played with Sir Henry  
 Irving and Sir Charles Wyndham. She was  
 the author of two professional books, The  
 Sun was the passport of Beatrice Irwin to New Science of Color and The Gates  
 of Light;  
 the Abhii Kingdom, when, on March 20, of a book of poetry, The Pagan  
 Trinity; an!  
 MORIAM 883  
 of a collection of Bahá'í poems and essays  
 dedicated to 'Abdu'l-Baha entitled He~aEds

of Peace. Of her, Richard Le Gallienne wrote that she had the "right to a high place among living poets." At the end of her life she was moved by the Master's wish "that you will continue to pour the pearls of your thought into poetry." Through her attainments she had access to many important personalities and leading personalities. She spoke of the Faith to H.R.W. Feisal of Saudi Arabia, President Cardenas of Mexico, Rodin, Tagore, Satyajit Naidu, Luther Burbank, Jan Masaryk, Mme. Chiang Kai-shek, and many others. In twelve countries of Europe, North Africa, the Middle East, and North and South America she spoke on the radio, gave public lectures, and arranged important book exhibitions and exhibits at the model of the American Bahá'í Temple. She played an active part in the Bahá'í campaign during the first United Nations Conference in San Francisco in 1945. "Indefatigable promoter" of the Faith she truly was!

About 1930 she visited the Guardian in Haifa. Here her talents were galvanized and Irwin

Beatrice

focused, for the rest of her life, on one supreme end. Her best and most fruitful years came after sixty. On four pioneer missions, at least two of which (Mexico and Tunis) were

returned to Spain in her

mid-seventies, to the undertaking at the suggestion of the Guardian, in 1954. Despite illness

Island of Mallorca, in

she achieved historic services. Being far from what

accidents, and her health

The first was her residence in Mexico, in which she visited many parts

she demanded of it, she

in 1937, when she broke the ground for the happy outcome of her

of the Island. The most

collective teaching under the first Seven-Year Carmen Nieto de

journey was that Dona

Nan, and widely scattered the seed for future believer of the Balearic

Miguel, first Spanish

harvests. In 1941-42, Miss Irwin spent six famous Spanish painter-

Islands and wife of a

months in Brazil under the auspices of the lived, became a

in whose home Miss Irwin

Pan-Pacific Press Association, She utilized

Bahá'í.

every inonlent and every opportunity  
 herald, brave sol-  
 adsance the knowledge of the Faith.  
 thoughts were  
 In 1943 she again preceded a teaching  
 the New Day.  
 plan; this time the Five-Year Plan of the  
 eznanced from the  
 Egyptian NSA. When she arrived in Tunis  
 childhood. Ailve11-  
 there were only seven Bahj'is. She became  
 traveled the wide  
 very active: weekly conferences in the Public  
 professional and artistic  
 Library were well attended by professional  
 gone far had she  
 people, a broadcast was made, Feasts were  
 to personal success.  
 re-established, the Spiritual Asselx~blyorgan-  
 sacrifice, to walk  
 ized, and a shost circuit of southesn cities  
 expend hex personal  
 of Tunisia was made during her five-months'  
 BahB'u'llAh. Her life  
 stay. was not easy. She knew  
 loneliness, insecurity,  
 Miss Irwin was blessed to continue her  
 her true image.  
 pioneer services nearly to her life's end. Slie  
 utterances of 'Abdu'l-  
 BahB we may best seek and h d the reality  
 of Beatrice Irwin:  
 ". . . For the sake of the love of God thou  
 art a wanderer and traveler over mountain  
 and desert and art the wooer of the Heavenly  
 Beloved. Today thou livest in the city and  
 at night thou passest on the plain and beyond  
 the hills. Thou lmst no other aim save the  
 diffusion of the fragrances of God and  
 entertainest no other object except the  
 .  
 enkindlment of the fire af the love of God. .  
 Becar~sethine intention is sincere and thy a h  
 high it is mtain that thou wilt become con-  
 firmed in the service d the Kingdom of God."

VICTORIA BEDIKIAN

1879-1955

MES. Victoria Bedikian was one of seven sisters of the Schnabel family and was born Victoria Bedikian in Boise, Idaho, February 9, 1879. All seven sisters were educated in art and music, both in the United States and in Germany. Victoria who first called Mrs. Bedikian "Buntic Victoria". While still young, she became deaf. This was the name which she cherished and was affliction caused her to abandon her musical lovingly known by for the rest of her life. career and to devote herself entirely to art, Having had no children of her own, she Her husband, Madris Bedikian, a native of adopted one Armenian Armenia, was an ardent admirer of Abraham Lincoln. Auntie Victoria never missed an opportunity to give the Message. She had a very keen sense of humor. She detached herself from every material possession of Lincoln which were given as gifts to the thing save God. Her only material possessions were a tiny typewriter and her art materials the city halls and the little black books containing notes. In 1912 when 'Abdu'l-Bahá was in the United States and addresses of Bahá'ís all over the world. He sometimes visited the shop which she guarded with her life. After the ascension of 'Abdu'l-Bahá in Montclair, New Jersey. There Mrs. Bedikian had directed her continuous work in 1921, Shoghi Effendi directed her a memorable meeting with Him. 'Abdu'l-Rahmán, in her work, guiding her as had "Abdu'l-Whoin she later corresponded, asked her Bahá'í. In 1926 he wrote to the National Association to devote her art to the Faith, and this service Spiritual Assembly of the Bahá'ís of the United States and Canada: "I have specially to the very last day of her life. requested that indicate her as a pioneer of the Cause of God, our well-beloved Bahá'í".

sister,  
many as forty orphans in her own home. Mrs. Victoria Bedikian, to concentrate  
for  
'Abdu'l-Bahb at that time wrote to her : "None the present all the resources of  
her mind and  
is nmre in the Abhri Kingdom than heart upoil this vast and vital  
undertaking.  
thee far the work thou hast done for the I have urged her to direct her  
encrgies to this  
childven. . ." I t was this group of clzildren lofty purpose, and by the aid of  
her most

IN MEMORIAM

8 85

valuabie letters wouse both the East a ~ the d remains were Idd to rest in  
Greenwood

West to a El-ish consciousness of the signifi- Cemetery near where she had  
lived. The grave

m c e and urgency of the object you iuve set is an the side o f a hill,  
facing the east as she

yourselves to achieve." (The erectiotl of the had requested.

BabB'i Temple.)

Memorial services were held

for Auntie

In the early days of her B~ah&i' activities Victoria 011 August 14, 1955 in  
many BahCi

Auntie Victoria wrote to 'the cl~ildrenof laally cornmi&@ of India, Piikistin,  
Burma,

lands, orgaz~izing children's Gardens of Ceylon, South East Asia, Indonesia and  
Fellowship, giving each "garden" the name Islands of the Indian Ocean, flyhere  
the loving

of a flomr. The Guardian at that time told influence of her letters had  
awakened many

her that these gardens of fellowship would hearts.

serve as seeds for futurs BahA'i communities.

Auntie Victoria also inspired the editing and

Doms EBBERT

publishing oP a little magazine at this time

O LGA F ~ X E

called "Children of the Kingdom," in tvhicIi  
the various children's gardens all over the  
world were pictured aed written about.

In 1927 Auntic Victoria spent three months  
in Raifa with the family of 'Abdu'l-Daha zs  
guest of the Guardian, having traveled thele  
with Mrs. Keith Ransom-Kehler, Her meeting  
with 'Abdu'l-Bah&in the United States, and  
the Guardian and tlae Greatest Holy Leaf  
(sister of 'Abd~i'i-Bafii) in Haifa, were the

ABBASALLY BUTT

18%-1959

Mr. Abbasaliy Butt, member

of the highlights of her life. Many were the times Auxiliary Board of the Hands of the Cause that these experiences were told with great fervor in Asia and one of the stalwarts of the Cause to file friends wherever she traveled. In India, passed to the Abha Kingdom on After Mr. Bedikian's passing, Auntie Victoria made an extended trip, in 1959, from Rangoon, Burma, where she had gone to help the Bahá'í friends in establishing the National Spiritual Assembly from the east coast to the west coast and the south to the north of the United States, by Greyhound bus. She traveled four times around the United States, performing untiring services and sacrifices for the entire country after she had reached the United States. The account of her travels will always adorn the pages of the history of the Bahá'í Faith from the closing phase of the Apostolic Age and the beginning of their Bahá'í activities. In August 1952, she suffered a severe heart attack. She was obliged to settle down and spent the last three years of her life in Atlanta, Georgia. When a youth, Mr. Butt fell seriously ill in Calcutta and was taken care of by a Bahá'í friend in that city who served him till he regained his health. In order to repay his debt to this friend Mr. Butt asked what he could do. The friend requested him to help translate parts of the world, to the very end of her life. The Bahá'í Faith and the (Book of Certitude) introduction to Urdu. This was his first introduction to the Bahá'í Faith and the beginning of his work as an able translator of the Bahá'í Writings into Urdu. The Bahá'ís of India will always feel grateful towards Mr. Abbasally

Assembly of the Bahá'ís of Atlanta: "Praying Butt who either directly enlightened them, or progress soul indefatigable, wholly conse- through his outstanding transiations of Bahri crated promoter of the Faith. Wcr services literature, such as The .Kitrib-i-fq&., Bol3ci"d- unforgettable. Love." 11~37~lrzclthe IYPw Em, Some

Answered Qires-

A beautiful funeral service was held in tions and a score of other books and booklets,

Atlanta for her on July 6, 1955 and her earthly increased their knowlcdgz of their Faith.

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THE; B A H A ' I W O R L D

at the instructions of the belated Master, to enshrine the precious remains of" the Bfib on Mouat Carn~el.

In 1913 he was again called by the beloved Master, 'Abdu'l-BahB, to the Holy Land.

There he was engaged in emslating Tablets of 'Abdu'l-Bahd to the wtstern friends and also translating their letters to the Master.

However, when the first World War began, he was forced to leave Haifa and return to India to continue his ~ficritorious services in various fields of activity.

His contribution to the BahB'i administrative activities is no less outstanding than his teaching and translation work. For years he was the chairman or the secretary of the National Spiritud Assembly of the BahB'is of India, PiMstAn and Bulma. He will be remembered as the first member of the Asian Auxiliary Board to be appointed in India.

This gave him still another opportunity to increase his wonderful services in spite of his iU health and weak physical constitution.

The Bahk'is will always remember Mr.

Abbasally Butt as an example of devotion

Abbasally Butt and sincerity to the Faith of BMu'ILah and for his manifold services in this subcontinent.

Mr. Abbasally Butt was born in Ludhiana, As a token of appreciation for his long

life in India, in 1894, in the family of a service, the Hands of the Faith in the Holy

Kashmiri Muslim shawl merchant. He was later cabled their decision to erect a befitting

a graduate in arts and also a bachelor of memorial on his grave in Rangoon, Burma:

education. Later he qualified himself in "Deeply regret passiy distiiished member

the Persia language in the University of Indian community, b n g standing, faithful,

Plmjab. His fist job &as.that of headmaster- devoted servant Bahit'u'llih Abbasally Butt,

ship of the Muslim High School at Rangoon Services National Assembly, Auxiliary Board,

from which he was expdled by the school teacking fieid unforgettable. Passing Rangoon

authorities for his being an active Bah2i. crowns selfless labors Faith.

Praying Shriaes

Then he joined the St. Gabriel Mission progress soul joyful reunion beloved Guardian

High School, Rangoon, as a teacher of Per- AbM Kingdom Advise hold memorial sian. From those early days his attachment meetings. Hands Cause will build gave,"

to and love for the BaM'is of Burma took

H. M, ILMI

deep root in his h a r t and he always longed

S.H. KORESHX

to breathe his last when he was in B u r m with BahA'i friends there.

Mr. Butt was fortmate in having received close and constant companionship of early believers in Burma who achieved historic accom~plishmentsin that country. Along with husband, valued

ANTHONY YtTEN SETO  
1890-1957

the friends of fanlous Siyyid MugfapM consecrated, high-minded promokr BahCi Rlimi who, after his death, was nuinbered Faith. Rewrd his deeply appreciated services,

-Grieved sudden loss dear

by our beloved Guardian among the f-Iands both America Asia unforgettable. Reward

of t l ~ cCause, Ms. Butt was fortunate to be great Kingdom. Assure loving, fervent prayers

among those few who had the privilege of progress SOU^."

carrying the marble box, prepared in Burma SHOGHIEFFENDI

Cablegram from

Anthony Yuen Seto was born in Hanapepe, Kauai, Territory of Hawaii, November 18, 1890, He was descended from a long-lived Family, stsong morally, pI.~ysicallyand mental-ly. In chiidhood he attended a . epublic scl~crois in Wanapepe a d HanoIulu, Hawaii, and later in San Rafael, California. In the year

1906, Ere went with his father to Detroit, Michigan, and there he entered Cass Technical High School. After graduation, he decided to study engineering and entered the University of Michigan. After two years' study of engineering he changed to law and was graduated from the Detroit College of Law. He first practiced his profession in Honolulu, Hawaii, and later in the State of California. In 1950 he retired from his profession owing to a heart ailment. In his profession he was well versed in immigration law, and many of his countrymen will remember him for his able handling of their cases.

Anthony Yuen Seto

He was kind, generous, patient, with capacity for sacrifice. He possessed quiet courage, a characteristic of the Chinese, as I came to know them in their land. Besides being an attorney, Anthony was a business man and World War II time and a t b t i o n

made wise investments in real estate and were taken up with his work at Schofield

advised his people along business lines. Barracks, Honolulu, where he was in training

Anthony's way of life was that of the at the Reserve Officers Training Camp. pioneer. He was one of the first young men A group of devoted believers resided in

of Chinese ancestry to enter the legal profession- Honolulu for a number of years, at whose

session and one of the first to practice law in former homes the friends gathered for Bahá'í affairs.

Territory of Hawaii. He was also one of the After we established a home our place was

First Chinese attorney to be admitted to open for classes to study the Bahá'í teachings,

practiced law in the Supreme Court of the and former meetings of various kinds, including

United States. He was the first and only the holding of Feast Days, Anniversaries and

Chinese believer in the Bahá'í Faith in the Holy Days. From then on, Anthony served

Hawaiian Islands, and until a few years ago in many ways; He was elected chairman of the

the only Chinese Bahá'í in America. first Spiritual Assembly of the Bahá'ís of

In the autumn of the year 1916, Charles E. Iandolo and served for several years there-  
Mason Remey, distinguished architect, and after in that capacity, He spoke at meetings  
one of the first Bahá'is in America, went to for the believers and at public ones. He also  
Honoldn together with the late George aided with the work for the children.  
Latimer, and remained for six months for the Xn HEionnlq where Anthony was well  
purpose of teaching tlm Bahg'i Faith. Meetings known, he boldly proclaimed the Faith.  
were held weekly at the home of Dr. and Mrs. Through him his business and professional  
George J. -4ugur who were then residing in associates, friends and others learned of this  
Japan and teaching the Faith in that land. world religion. The degree to which he was  
These meethgs were well attended. Here were recognized not only as a latvyer but also as a  
gathered the humble, the well-known, artists, devout foHower ofthe BahA'i Faith.is recorded  
business and professional peapb. In addition in the following tribute paid to him in a  
t o the townspeople, many tourists came to ~esolutionby the members of the Bar of the  
learn of this new Faith. In I916 Anthony and Supreme Court, Territory of Hawaii, on  
I accepted the Revelation of BaWu511&. In October 15, 1957:  
THE BAHAL WORLD  
.  
",. He was adndtted to practice before Prince Ednpad Island; Moncton, New Bxutuns-  
this Court in 1916, and excepting for a period wick; and Halifax, Nova Scotia. On this trip,  
of two years when he served our Country in Anthony's value as a pioneer became apparent.  
World War I, he carried on the legal profes- His g i ~ i a Zmanner made friends for hiin  
sion in Hoilolulu very commendably until instaitzly. He could wit1 lease become acquaint-  
1932, when he moved on to San Francisco, ed with people. Xn approaching editors. his  
California, where he continued his Iegal friendliness won for us their hdp. Tl~ese  
career, retiring seven years before his decease Irindly Scotch editors printed every artieie

on May 5, 1957, in Tokyo, Japan. A sincere presented to then without any change what-disciple of the Bahá'í Faith, he taught, soever. lectured, and practiced the ideals, precepts, With the launching of the Ten-Year and tenets thereof. in the last few years of Crusade in 1953, a plan designed to bring his life he devoted his full time to disseminate the Bahá'í teachings to all parts of the globe, bringing the teachings of Bahá'í Faith in the Orient, there came the call for the followers of Bahá'í particularly in Hong Kong . . . A man of unflinching devotion to go to near and distant parts of the strong religious convictions, he was honest, world to teach the Faith. We planned to forthright, and scrupulous to a fault. For his assistance our beloved Guardian's wish. A year of hard work and conscientious efforts, he later, one of the places not yet open was able to prospered in his business, and as a lawyer in the Crown Colony of Hong Kong. On a clear, was a credit to the profession. On a bright autumn day in 1954 we arrived there. "NOW, THEREFORE, BE IT RESOLVED by the members of the Bar of this Court, that out evident. In Hong Kong he met former and respect to the memory of ANTHONY YUEN mates, clients and friends; to each one ANTONY SETO, this memorial be spread upon the minutes of this Court, and a copy thereof being in Hong Kong. be forwarded to his widow and family." Early in 1956, Anthony became ill with In San Francisco, where we resided from a return of heart trouble and steadily grew 1932 through 1954, Anthony practiced law wisely, until in September it became necessary and engaged in real estate transactions. At for us to return to California. After five the same time, he served faithfully the Cause months' time, he improved in health and we he loved, Here was a wider field for his returned to Hong Kong. On our return lie activities. He served from time to time as expressed a strong desire to attend the Conventions of the Spiritual Assembly, spoken to be held in Tokyo for this:

purpose of  
at meetings and gave talks at the Geyserville electing the first Regional  
National Spiritual  
Summer School. He also assisted several Assembly of North East Asia.  
Bahri'i communities with their incorporation. He was the only Chinese  
believer present  
papers. at the convention, which last  
he mentioned  
We returned to Honolulu for the summer many times and deeply regretted. All  
went well  
and autumn of 1941. At that time the Honolulu and he thoroughly enjoyed all  
aspects of the  
Bahai Community had set the date for trip and the interesting sessions of  
the Convention  
the dedication of its newly constructed center. tion, particularly the  
uplifting message of our  
Anthony was one of the speakers on this beloved Guardian covering the progress  
of  
important occasion. He prepared a very the Ten-Year Crusade.  
scholarly paper on the Faith, with an interest- His last day on earth was a  
happy one. A  
background telling of the contributions trip to the ancient and historic  
town of  
and sacrifices of the early missionaries in Kamakou where we beheld the  
colossal  
bringing the Christian Faith to the Hawaiian statue of the Buddha, built in  
the twelfth  
Islands. century, and a happy dinner  
hour with fellow  
In the evening of 1843, the work of the believers closed the day and we  
were ready  
First Sewn-Year Man, launched in 1937, was to depart for Hong Kong, our home.  
nearing its close. There were pieces in Canada when the airline  
limousine that failed to  
where Bahai teachers were needed. We arrived and a taxicab that came fifteen  
minutes  
volunteered and went to the Maritime late caused a delay of forty minutes in  
starting  
Provincially. We taught in Charlottetown, for the airport. This delay shortened  
greatly

#### IN MEMORIAM

our time for clearing customs. The haste,  
anxiety and strain were too much for An-  
thony's weakened heart. On reaching the I immediately upon  
hearing of the death of  
plane, he collapsed and died within a few minutes. Edith Sanderson. Shoghi

Eendi, the Guzrd-  
 utes, So ended, an May 6, 1957, his sexvice      ian of the BaWi Faith, sent  
 this telegram to  
 lo the Faith that he had embraced as a young      the Spiritual Assenib'iy of  
 Paris:  
 man and had served faithf~ily      for lbrty      "Deeply grieved. Deplore  
 loss stauxch,  
 years of his life.      courageous, tireless  
 promoter Faith, Edith  
 Interment took place in Yokohama at no011      Sanderson, greatly beloved  
 'Abdu'l-BahB.  
 on May 8. Ninc believers representing Iran      Long record historic  
 services covering heroic,  
 and the United States were present and they      formative age Faith  
 imperishable, reward  
 chanted and read prayers and verses froun the      Abhk Kingdon1 great,  
 assured. Urge believers  
 Roly Utterances. In the evening of tbe same      centers France hold  
 memorial gathering,  
 day in an atmosphere of reverence, an      extol exemplary spirit,  
 emulate noble example.  
 in~przssivemenlorial. service was heid at the      Exert utmost burial Paris  
 execution BahB'i  
 Bahrf Haq'ratu'l-Quds in Tokyo. Twenty-      laws."  
 three believers representing Japan, frh and      Edith Sanderson, one of  
 the firsr pioneers  
 the United States gathered to bear the revered      of the Bahi'i Faith in  
 France, taught by that  
 Guardian" Iovixx cablegram of sympathy      distinguished BahB'i, May  
 Bolles Maxwell,  
 and appreciation, and to listen to messages      has finished her life on  
 earth: but the G-umdian  
 from relativcs and from believers in different      assures us of her entrance  
 into the AbhA  
 parts of the world. After selections from the      Kingdom. Even in the  
 sadness of separation,  
 Writings on life eternal were read, a r&stm& of we imst rejoice ill her  
 attainment to a higher  
 Anthony's life-work for tine Faith was given.      state of b&g.  
 Laid to rest in the beautiful cemetery of      Her life aamoni: us was  
 long and beneficent.  
 Yamatemachi on the bluff in the city of      An American, she passed her  
 earliest years  
 Yokohama, he sleeps in a country fie admired      with her Faniiy iil  
 Sacranlento, capital of  
 m d loved-Japan, Land of the Rising Snn.      California, where her  
 father was Chief Justice

Today believers and friends from Yokohama, Tokyo and nearby places a>i.ileto his her four daughters grave and keep his memory alive by their education. They frequent visits, floral gifts and loving prayers. ddest, Sybil

A letter frola the Guardian, through his secretary, to the newly-elected National Spiritual Assernbiy of the Bahzis of North East Asia, gives a final tribute to the services of Anthony Seto:

"The work so faithfully carried on by the sister, Edith, became American and Persian pioneers, has born its first fruit. The long and Ioyd services of dear Agncs Alexander, who so faithfully casried out the beloved Master's wishes and served the spiritual interests of japan for decades, the joy and honor of has been ricllly crowned. Even the death of the devoted pioneer, Mr. Anthony Seto, has added a blessing to t l work ~ wars, Edith Sander- for he scz-ved in spite of failing health and power to preserve remained at his post to be iaid to rest in a BahiriB'iFaith. Her distant land, his very dust testifying to the the Bgb, of BahB'u5- greatness of the love and nature of tlxe ideals was continuous a ~ i d BahB'u'llah has inspired in His servailts." growing knowledge of Pa-sian she achieved an evar Inore direct coi~gicl~nsion of Tlteir Writings. Although fragile in appearance, she bad rare will-power

of the Supren~eCourt of that death, Mrs. Sanderson took to Ewope to fiiiish thzir settled in Paris, where the Saide~son,became one of the singers OF the end of the The composer Massenet several operas, in which w~.nposedfor her. In 1901, the youngest a Baha'i and went several Land, where she lived with 'Abdu'l-Baha. These visits periods of her life. When to P a i s in 1912. she had receiving Rim in the home Avenue MalakoT. D ing the two world son d ~ deverything in her in France the Arne of the study of tilt teachjngs of li& and of 'Abda'l-Bal-18 profound, and with her

## ANNEMARIE SCHWEIZER

One of the earliest Bahá'ís in Germany, Annemarie Schuleizer was affectionately known as "Tank hfariele" to many Bahá'ís throughout the world, as weil as hGermany. She and her husband, Friedrich Schxveizer had ihe great privifegz of beconling BahA'is before World War I. She followed the path of BahB'u'IEh with great enrhusiasm, md taught indefatigably in womc~'s clubs and associations and itherever there was an oppartunity lo do so.

In the years 1911 and 1913, in Park, Stuttgart and Esslingen, Frau Schweizer several times met 'Abdu'l-Bahh, who honored her by staying in her hone in Stuttgart-Zuffenhausen, Friesensisasse 26. Since that time this home has been a center of activity m n g the BahB'ls in Germany. From here Edith Sanderson communications went out to the whole world.

To this home came letters from BahKis of d1 countries. Friends visiting Stuttgart found and fidelity, and she displayed a coufage their way to this home. One could almost say, "Who did not know Annemarie Schweizer?" almost heroic in spreading the BahB'i Faith in a country where it found little response. Who has not already heard of her?"

F r o n ~the time of her conversion to the end BahB'i Faith in Frau Schweizer taught the of hcr life, she gathexed in her home seekers its eady years in Germany; 'Abdu'l-BahB greatly appreciated her of the tmth. She kept well-informed of the efforts. AEkr His passing she held fast to current writers of our epoch, such as Lecomte His Will and Testa- melt; all doubts which du Now, Father Teilhard du Chardin, and rebounded f m her as from arose in those years

S h o n e Weill, and consequently had. contact She became one of the mothers of the with writers or groups who were interested in German BahTi social and spiritual questions. co~nrrnunity and a light in the European

She was a force in these uncertain times, mother-community- of  
 Stuttgart.  
 a hope hours of desolation; she gave to the In the spring of 1934  
 she was privileged to  
 point of exhaustion of her time and her visit the Guardian of the  
 Faith in  
 means. Haila. She returned with  
 new impetus to  
 Like 'Abdu'l-Baha, she loved nature: activate the teaching efforts,  
 During the  
 flowers, trees, the sea, the beauty of clouds. prohibition of the Faith  
 under Hitler she was  
 She lived in a rarified atmosphere. Her many taken by the Gestapo, was  
 tried before a  
 ordeals could not efface the charm of fier court and sentenced. After  
 1945 she was  
 countenance. again teaching the Faith,  
 and undertook trips  
 Let us give honor by our deeds to her t o visit old friends and to  
 contact and win  
 whom we loved, who knew how to live as a new ones. Whenever there  
 was a meeting in  
 true Christian and a "true Bahá'í. the German Bahá'í  
 community-teaching  
 L. D. from conferences, summer schools, regional, na-  
 tional and intercontinental conferences she  
 was present. She was vivacious, generous and  
 friendly to the last hour of her earthly Life.  
 As she had always wished, death came to  
 her among the Mends at the Swinmes School  
 in Esslingen, on August 23, 1957 in her  
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of Shoghi Effendi's telegram concerning the  
 departed soul of Mrs. Zarrintaj Aherk&ih.  
 She passed away in Dar-es-Salaam, Tan-  
 ganyika, where she left a brilliant name and  
 set a high example in the fulfillment of the  
 wishes of the beloved Guardian. She was  
 given the gift of being one of the pioneers  
 of the early stage of our spiritual Test-Year  
 Campaign to Africa. With a weak body attacked  
 by grave illness (cancer of the throat) and an  
 exalted spirit inspired and blessed by the  
 Blessed Beauty she rose and won the victory  
 in the service of our beloved Faith.  
 She was a grandchild of Razai-Rooh

who was one of the renowned souls who served the Faith. Her father was Colonel Ha' & in, a high-ranking chemist in the Persian army. She married Dr. Youness Afratih who was the personal secretary and interpreter of the Beloved Master for nine years in Haifa. She was well educated and received her diploma in midwifery from the American Hospital in Tiberias. She took an active part in the Bahá'í committee work in ~ i & accompanied her husband in some of his teaching campaigns. She left two daughters, with their families, are her from our midst. Although in the spring Africa.

she had for days hovered between life and death, she still spared no effort to help the friends and strengthen them in the teachings, Annemarie Schaeffer is immortal in German Bahá'í history. Her home she gave in her will to the National Spiritual Assembly of the Bahá'ís of Germany.

When the Guardian was informed of her passing, he sent the following cablegram: "Grieve passing distinguished handmaid Center Covenant much loved deeply admired Annemarie Schaeffer. Record notable services closing years Heroic, three decades Formative Ages Bahá'í Dispensation imperishable. Reward great Kingdom. Fervently praying progress soul."

"Grieve passing distinguished handmaid Center Covenant reward great Kingdom pray progress soul example she set worthy emulation spiritual sisters Persia," is the text Afratih

Zarrintaj

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THE BAHÁ'Í WORLD

In spite of being in bed all the time, Mrs. Afratih was crowned with an historic service in Dar-es-Salaam, for example, on her request and encouragement the Spiritual Assembly applied to the government for a plot of land for a Bahá'í cemetery and thus could receive the precious appreciation of the beloved Guardian for being the first



Fozdar that Dr.

that he availed of for his wife, and sent her Fozdar was protected by God.

This pilgrimage

travelling to all parts of India to teach the Cause. strengthened him further in the Faith, and

he stayed behind to look after his work and on his return he advised friends to go and

his children. The Cause in India has been met by the beloved Guardian as "he gives new

impetus in many cities with the name Fozdar. spiritual sustenance."

His acceptance of the Faith antagonized When the National Spiritual Assembly of

his mother and other relations, and he was ill and started his seven-year plan,

Dr. Fozdar

persecuted by them for some years; but he volunteered to settle in virgin

territories and

remained undisturbed. When the Parsi priests succeeded in establishing groups and assemblies

attacked the Cause in the press he countered them.

**X N M E M O R I A M**

In obedience to the call of the beloved Guardian to Singapore as the authorities on that island

Guardian far pioneers to southeast Asia, Dr. Fozdar would not prolong his stay.

Fozdar resigned his government post in the On his return to Malaya,

Dr. Fozdar

railway, four years before the period of settlement in a virgin

territory and within

retirement, and went to Singapore. A complete settlement was succeeded in forming

the new Assembly

stronger to that city he established himself as a settlement. His spiritual

children settled in virgin

a medical practitioner. He gave the Message to territories and the Cause

spread rapidly.

to the elite, to his patients who came from all At a time when he was

actively preparing

walks of life, and to humble folk. We kept his Convention which

Convention which

home open for all who wished to know about the Cause was to be held in Singapore

two days later,

the Cause and would discuss with inquirers he was suddenly, but

peacefully, called away

until midnight. To wide souls to the Faith to be the guest of God.

had become second nature and he was very The name of Fozdar in

Singapore and

often misunderstood and called a fanatic. The name Malaya is a household word

and is linked

beloved Guardian at that time wrote to him in Malaya through his secretary, "Your departure for movement for Ilu-Singapore and safe arrival there brought him morality, amity great joy and he has high hopes for the success of your teaching work, particularly since old when he receiving the atice, published in the press BahB'u'llhh. there, w h i l you recently sent him. The devotion with which you, your dear wife, and now your son and daughter-in-law serve the Cause of God i s truly exemplary and cannot but attract the blessings of Bah2-u'liah and His confirmations. Your heart must rejoiee that God has so blessed you and favored you."

Dr. Fozdas was blessed with five children: three sons and two daughters, d l B M i s . a steadfast He trained his children to be devoted to the the low of God" who Cause and encouraged them to play great Bail~\$u'llih for r6Zes in the fidd of teaching and pioneering; Mosul, the largest and he gave them all a very good education. was aware of the In order to prove to the people &at Baha'is Qur'an and the practise service to Ilumanity, Dr. and Mrs. Pozdar started a free school in Singapore ill Mosul; his \\*re 300 underpsiv2eged women were taught Scriptures had to read and write. The people of Singapore people. were inlpressed by this spirit of sacrifice, and about 1845 through other organbations and individuals later Klishau, who had -Eollo\vedsuit and many nwse such free classes to Mosul ~ ~ i t h for poor wonlen were started. The Cause

with the BahB'i Faith, which represents a progressive ~nanitytowads spirituality, and unity. Dr. Fozdar was sixty years died in active service of Mu115 &mad AI-Mailkb was believer "ki~~dkd with had raised the banner of almost half a century in city of northern 'Iraq. He nlysteries of the Bible, the Baha'i Scriptures. He had most of the BahB'is residing explmations of the divine attracted the hearts of the He accepted the Fairh MirzB 'Ali Zayn'l-'Abidin been banished from t3agbdAd many Persian believers soon

after Baha'u'-

became better known and in 1952, two years after his pioneering to Singapore, the first Spiritual Assellbly was formed. In 1953, Dr. Pozdar attended this Inter-continental Conference in New Delhi. When the appeal for pioneers was made for virgin territories, he volunteered to go to Andaman %assumed before the tsIm~ds; this pleased the beloved Guardian, of Islam) to answer zed he received the title of Knight of B&i'uT- accusation of e~nbra-

118h's bailishment to Istanbul. Mirz&'AH was living in a room in the same

inn known as man El Mufti in Sarai market,

where Mulla Aljmad used to work as an

ophrhahlogist. When Mulla AWad em-

braced the Cause his family tusned hiin out

of his house and he

h f u f ~ i (ie., Head Priest

qi~estiotasrs, wding the

ing 2 new religion. Muilk &mad defended

the uew Revelation with such power and

## T H E B A N A ' ~ W O R L D

he quoted from the Qur'kn. The two young men testified that it was Mull5 Ahnlad who converted them to the Bahii'i Faith, which they wholeheartedly embraced now. At last the court found the 111 innocent and not guilty of any crime, and released them, declaring that there was not a single reason that BahB'is in Mos~IZand in another town, Ba'qubah, should be regarded as communists.

In a special message from the beloved Guardian to 'Ehc 'PrBq National Assembly Rc glorified the courage the believers of Mosul and Ba'qubah displayed during the trials and persecutions they suffered. In 1939 Mull& Alpnad received a cablegram from the Guardian expressing appreciation of his merits and beseeching for him heavenly blessings. In March, 1940 the Guardian mentioned the name of Mull&\*ad before some 'Mqi pilgrims as being kindled with the love of God and corresponding to the believers of America.

Mull5 Ahmad saved every penny he gained to support the Bahji funds at home and abroad. He was a salt-seller by profession and ability that the clergy were astounded, remained healthy and sound until the last moment of his life.

Mull5 Ahmad dedicated his whole life to the sacred task of teaching the Faith, completely dedicating his time to it, he led a long life of celibacy and detachment. He expressed his desire to spend the remaining few days of his life among the new believers, established the First Bahji Center in Mosul, to the bitter dissatisfaction of its fanatical population; armed with different weapons and tools of butchers, carpenters and blacksmiths, they marched on the Bahji Center and attacked and beat down Mull5 Ahmad mercilessly. Mull5 Ahmad defended the Faith through distinguished pro-writing excellent articles which he sent to Muslim periodicals in Mosul and Baghdad which had continually attacked the Faith. On June 22, 1939 the police raided Mull5 Ahmad's house, gathered the Bahji books they found there, put the lot into a sack and obliged the aged Mull5 Ahmad to carry this heavy load on his back to the court. He was detained for a fortnight with two members of the young Bahjis, Ibrahim and Ali, in America. During the long process of the trial Mull5 Ahmad appears the name of Dr. Alain

Two months before his death he suffered pleurisy. He did not wish to die in Mosul. He expressed his desire to spend a few days of his life among the Bahjis of Kirkuk, a neighboring city. He actually spent ten days among the friends in Kirkuk and passed away peacefully on October 15, 1957. On October 31 the following telegram was received, which was really the last message he received from Shoghi Effendi: "Deep sorrow passing Mull5 Ahmad his rewarded praying progress soul Kingdom." Among the distinguished

LeRoy Locke,

Alyc~adcourageously defended the Faith and noted American Negro author and educator.

proved the Lordship of Bd~&'u'Iliith by verses    Aiain Locke was born in September, 1886

IN MEMORIAM

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in Phiiadelphia, where he received his eleinen-  
tary and high school'education. At the age  
o f eighteen he entered the Philadelp~ia  
School of Pedagogy, and on graduation three  
years later he enrolled at Efaiiard College  
he graduated in 1907 with honors

from ~ h i c h

in Philosophy and English. i n recognition  
of his outstanding ability and achjeverneilt,  
this same college, in 191S, honored Dr. Locke  
with a Doctor of Philosophy dcgree.

In 1918 Dr. Locke was awardcd a Rhodes  
Scholarship which entitled him to three yzars  
at Oxford. This was followed by a year of  
specializstiorxin pIxiZosophy at the University  
of Berlin.

Folwing his return home to hme~ica,Dr.

L o c h spent six xnollths in the Southern  
States where, for the first time in Ixis life, he  
came actually f x c to face with the race  
problem. From then unkil his death on h u e  
3, 1954, d l the while teaching philosophy at  
Howzrd University, Dr. Loeke devoted his  
literary and avocational interests to the anal-  
ysis, interpretation and recognitio~l of the  
culturaf achievenlents of the Negro and his  
relations with orlw races.

In the e d y 1920's Dr. Locke came into Negro and His Music, and The Negro in  
Art.

contact with tile BahA'i Faith in Mi8shington, From 1948, in spite of failing  
health, until his

D.C. He immediiiateEy recognized and accepted death, he was a valued and active  
member

its teachings as %heonly tm solution to the of the Book Committee of The Key  
Rqorter,

problems arising from prejudice among men. the official quan-terly of Phi Beta  
Kappa of

This belief was reected in his pubXic ap- which he was a member. At his death  
he held

pemances atad in his writings wherein Ile the title of Professor of

Philosophy-Emeritus

continually pointed out that the rapid advance at: Howard  
University, Washington, D.C,  
of the Negro was not a social and economic  
encroachment, which the prejudice of the  
whites fought to hold in check, but that it  
was part of the common advancement of all  
mankind, lifting the level of civilization as  
a whole.

During one of his travels abroad, Dr. Locke

had the rare privilege of visiting Shoghi

Effendi, the Guardian of the Bahá'í Faith,

F. ST. GEORGE SPENDLOVE

and the Sacred Shrines of the Báb, Bahá'u'lláh

1897-1962

and 'Abdu'l-Bahá. His experiences at this-

spiritual center are recorded in his article, "George Spendlove combined in  
his life and

"Impressions of Haifa," which was published with the deeply spiritual and the  
brilliantly

in Volume III of The Bahá'í Texts. A further intellectual, and became

distinguished and

statement of his conviction of the truth and much beloved not only among the

Bahá'ís but

power of the Bahá'í Faith appears in Volume among his professional  
colleagues, as well.

Under the title, "The Orientation of the Artist." His chosen profession was the  
world of art

Dr. Locke's books and poems on racial and archeology, in which he made a name

publications are numerous, perhaps the best for himself in America, Canada,

Europe and

known being The Negro in America, The Far East. The Foreword to his first book,

That

THE BAHÁ'Í WORLD

Face of the World in Canada, contains the following where I last saw him. He

introduced me to

tribute, written by Lorne Pierce, editor of The Bahá'í World. In many books and many

thoughts and influ-

Ryerson Press, publisher of the book: influenced my mind. I am not

speaking of him as a

"Both in what Mr. Spendlove writes and in Bahá'í, but as a human

being... the inner

the things he collects can be discerned the whose heart was healed,

after the terrible

qualities of his character-his restless curiosity, experiences of war, by the

teachings of

his integrity, his dislike of affectation. His Baha'u'llah, and who became

His devoted

thinking is warmed by deep emotional and spiritual attitudes. Aided by a phenomenal George's telling that and photogaphic memory, by a vast capacity studying the BahB'i Faith for patient and psolonged concentration, his notebook in which to uncanny instinct enables him to tell the good scientifc researcher, any froin the bad and the real from the shoddy. be answered satis- A specialist orspecialists,with an almost fana t- Teachings. After thirty years ical love of the minutiae of evide~~ce in his book, at Green Acre, highly specialized xvold, he reinains delight- not a single entry fully hwllan because of his interest in people, years later, he was asked and also bccause of his saving grace of humox. admitted there was This rich vein of humor is perhaps the best clue to his OWXI personality. Certainly it is a part of the Green clue to his vast interest in everything hunzan in Eliot, Maine. in aur history, in everything that in any way vacations he taught touches man.. ." courses which opened to many tine depth and George Spendlove was born in Montreal, beauty of the Bah2i Teachings. It was at Canada, April 23, 1897; his family was well Green Acre that he met Dorothy G. Spurr of Sparkill, New York, and they were married in 1929. Their son David by tutors; he showed particular interest in and their daughter Dorothy was born in 1933, and their daughter Dorothy art histmy, and early acquired tastes which were to influence his future carecr, At 19 After being in business as a dealer in fine a r t s for several years he enlisted far the war and served in the year 1932-1933 hz sold out and spent Europe, suffering seve16 concussion which India and the Far East. travelling in Palestine, injured the nerves of his ears. The deafness

follower.. ."

Many will serneniber

when he first began

he got himself a large

jot down, as a good

question he felt could not

factorily in the

he rreferrzd again to this

and told that there was

in it ! Again, several

about the notebook. We

still no entry.

Gem-ge became a vital

Acre BahA'i Summer School,

Duriilg his sumner

courses which opened to

beauty of the Bah2i

Green Acre that he met

Sparkill, New York, and

in 1929. Their son David

and their daughter Dorothy

After being in

a r t s for several years

the year 1932-1933

India and the Far East.

which resulted was to plague him all his life. year that George made He returned to Montreal in 1919 but was pilgrimnagzs to Haifa. Iie unable to work for two texs. It was during and art collections, the latter part of this period that he became communities. interested 4a rhe Teachings of Bah2u'llrih him May 8, 1933; through readi~lg a book oil conlparative from acknowledging religion. receipt of your welcome letter and from hatu.1-Bah& RS\$yyih MhBnum, wife of as a token of my the Guardian of the BahB'i Faith and the des7otcdandnotable former Mary Maxwell of Montreal, has Icherish happy recolle- written concerning this period of George\*slife: sl~ooxtpilgrimage, and trust the "I remember George coming ta the meetings you can make in our home when X was a child. It was after &shrines. May the tZze first World War. . . He gradually accepted you, sustain and the Cause and was a devoted friend of niy you to achieve your mother and of nle as I grew up. . . George Spendlove was always a fascinating person. return from this He had a most charming and individual to take a two-year mind; he was also a thinker and a man of archeoaogy at the Courtauld great culture. ?b talk to M m was always a University of London. On treat for me, whzthcr as a child, oi. here when hc was given the he came on his pilgrimage, or in Toronto Dipbmlz in Arche

IN MEMORIAM

It was during this his first of two visited not only museums but many BahZi groups and Shoghi Effendi \)rote to ". . . I cannot refrain adding a few words in person lively appreciationof your services to the Cause. tions of your day may not be distant when a longer visit to the holy ALmighty keep and bless protect you, and assist heart's desire." The year following his trip George went to London course in Chinese Institute of the completion of 'this cowse Academic Post-Graduate

of your historic services to the Faith. You have upheld the principles of our Faith, spil-i1ual

as well as administrative, and with exemplary loyalty, courage and wisdom. I will, from the depths of my heart, supplicate for you the Master's richest blessings. Persevere in your high endeavors."

After George's death, David Hofilian wrote from London concerning these services: "He was one of the first Bahá'ís, in the Maxwell home in 1933, whom I met and I was always running into him after that. He introduced me to the British community when I came home. . . He played a very great part in establishing the British N.S.A. 011 a firm foundation and beginning the Administrative Order here."

In November, 1936, George returned to Canada to join the staff of the Royal Ontario Museum in Toronto, in charge of the Japanese and East Indian Collections. After several years he became curator of the Modern European Collections and was appointed special lectures in the department of art and archeology of the University of Toronto. F. St. George Spence Toronto, corresponding to the rank of associate professor.

The wide extent of his knowledge and of his interests is shown in the varied subjects he assisted the Royal Academy in preparing a catalogue of his lectures, given at art galleries, art museums and schools, in Chicago, Boston, Kansas City, Milwaukee, and Williamsburg (Virginia) in the United States, besides Montreal and Toronto. When working with Chinese art by teaching himself to read the printed language. He was appointed by a friend unable to attend it, his quiet was, "I have it all in my head." This was true, as its assistant secretary and the editor of its catalogue. Chinese art, his first

iove, or European furni-  
 Shoghi Effendi worked to him, July 26, 1936 ture; Indian art, Japanese  
 ceramics and  
 through his secretary: lacquer, rime pieces, @ass,  
 silver, or, hter.  
 "While he feels truly rejoiced over the news Canadiana: it was all in his  
 head. Nor were  
 of the successful completion of your academic these dry lectures. They  
 were leavened with  
 work at London, he cannot but deplore the humor and r~ndastanding. He  
 had a vast  
 fact that you have left Eizgland, as your fund of information at his  
 mental and spritual  
 presence in that coun&y was of an immense fingertips, coupled with a  
 phenomenal laern-  
 benefit to the English BahB'i Conununity, ory. His impact on peepel  
 everywhere was  
 particularly rlaw that the Adnlinistratition is great.  
 making a steady headway. . ." In 1952 cane h i s final  
 appointn~entat the  
 Royal Ontario Museum as curator of the  
 In his postscript Shoghi Effendi wrote: Canadiaria Caliections. He  
 resigned his other  
 curatoships, though continuing to give  
 "Dearly beloved co-worker : lectures. In his new post h  
 was in charge of  
 I wish to asswe you in persoil of the deep the Sig~nund Ssinuel  
 Canadiana Gallery,  
 debt of gratitude that I feel I owe you in view housed in a new building. He  
 lsad assisted

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## THE B A E A ' ~ W O R L D

Dr. Samuel for nuny years in the colleetio1.1 circumspection, finesse, and  
 eve11 with a  
 of these historical treasures. George's first certain amount of dry good humor.  
 What  
 book, The Face of Early Canada, pablshed better wrty to dispose of dragons?  
 in 1958, is illustrated by examples from this "He knew no compromise  
 with the Faith  
 collection. A second book, CoEEec~om'Lrrrlc, of BahB'-u'Ilkh. He was intolerant  
 of second  
 followed in 1360. best. Having reached the  
 City of Certitude  
 Among the professional honors received by himself, he was able to show the path  
 and  
 George Spendlove were Fellowships in the help smooth the way for others. It was  
 aln~osi;

Royal Society of Arts, the Royal Geographical Society, the long, searching moment, then unerringly- Museums Association of London. He was oil the precise cause of yow charter member of Far Eastern Ceramic dilemma. It isn't always easy to face up to Group, and was elected to membership in the look into the exacting mirror of truth. But Michigan Academy of Sciences, the Royal Asiatic Society of Belgium, the Royal Societies saw with better grace and firmer resolve to do Club of London, and was moderator of the constructive about it because you First International Wedgwood Seminar. Post- knew he expected it of you." humoasly I was awarded a certificate of George's fkesides in Toronto literally commendation by the American Association sparked that community into activity and for State and Local history. growth. One of those who for fourteen years During all these years of intense application regularly attended has written:  
I  
in his chosen profession, George lectured at ". . . As the evening started one was aware Green Acre, nearly every year, and for over of George's almost unbearable fatigue from twenty years had a Tuesday night Bahk'i the efforts of his strenuous day at the Museum, fireside in Toronto. and the struggle he would undergo within EE's courses on BahSu'llBh's Book of himself to draw on the opening prayer and his Certitude (~itab-i-iqgn) and on Gleanings~ own inner supplication for spiritual strength. f i m the Writings of Btdlu'lfdf~will long be Soon, it would come pouring out, and he remembered, He was also generous with his would gain a mysterious momentum which time for individual consultation. His keen carried us all into his rare atmosphere. .. perception was active primarily in his under- We were dI spetlbonnd. . . The pristine ~vords s h ~ d i n g of the spiritual reality in man. The rolled out, and you plucked from a surfeit

shoddy or superficial was stripped away what you lesser mind could grasp. He  
within a few words. If you could not stand repeated himself often, so that you  
could go

this searchlight of the spirit, it was your loss. back still tie the pieces  
together, but it was

If you came to him with a problem, he set never boring to hear the same phrases  
over

you again on the path of love, service and again; it only made you more aware  
of their

obedience; the particular was gently but simple truth. 'It is always possible  
to do

firmly put in its true proportion with the whole. what God wants you to do,' he  
would say.

His humor was ever present, wholesome and And this was somehow annoying because  
clarifying, you knew that it was. George

put you on a

Many will remember his oft-quoted close, intimate connection with God as a  
admonition, "Be very careful what you pray 'dear friend, who loves you more  
than your

for; you may get it." He was an ardent own mother or father could possibly love  
advocate of prayer, of the daily obligatory you.' And George had a sense of  
hmm that

prayer, and of all the laws of Bahá'u'lláh. He outlined out everything he  
said-the true

was sure all prayers are answered, although mark of greatness. 'Honourably,' he  
would say,

the answer I my son-in-law be "no." and then look around at us  
mischievously.

One Green Acre friend has written<sup>13</sup>, recalling B e meant this in the sense &at  
without God

George" services: directing our lives we were  
nothing. With

"I often thought how aptly he was named, God in our lives, he would go on, we  
could

St. George. We seemed to me to have con- become the most fulfilled, the most  
mature,

quered his personal dragons with quiet the most happy people that it was  
possible to

dignity in order to have dispatched the 111 with become, I felt stressed that there was  
no such

I N MEMORIAM

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thing as accident or coincidence, that God having been in excellent spirits,  
though

knew every line that our eyes would follow complained of tiring easily.

in these papers, that He was deeply interested Raiyyih minum, after  
being informed



later years he had too great respect for the veillance les croyants, ainsi que ceux qui  
preciousness of the Gwdrdirtn's tiim to burden dbirajent se renseigner sur la.  
Poi BahQie.

him with correspondence. EUE bs a regus, d'abord 8 17  
' rue Bolssonade

After George's return from this pilgrimage, ou elk v&ut jusqu'h la mort d'Edwin  
Scott

he was looking forward to his retirenl~t. He en 1929, puis ti 12 rue Victor  
Considgrant 00

wrote to an old friend in February, 1962: elle s'installa aprb, dans un  
autre atelier,

"I am leaving the Museum for good on toujours entourkc des belles oeuvres de  
son

June 1st (what a relief!) and we are going to rnari et dam un quartier qui h i  
etait familier.

the farm for a couple d months. Some rime Dans Zeur prem3re demeure,  
M. et Mme.

in August we start on a 'crawl' to the West Scott eure~ltle grand priviltge de  
recevoir

coast, and take our ship for Sydney at deux ou trois fois 'Abdu'l-BahA quand il  
vint

Vancouver on September Eth, Our final port en France. Il s'adressa dans leur  
grand atelier

of call will probably be Seoul, and I am going 5 un auditoire de cent & deurr  
cents perso~~nes,

to see (if God permits) if I can be of any use 1 1s eurent aussi la joie de bien  
cannaitre

to the Koreans. They have had such a hard Shoghi Effendi; il venait bs voir  
quand il

history! . . . I am going to various places in traversait Paris pour se rendre B  
l'universiti:

the Far East, and if1 lind a place where 1can d'Oxford.

be of use to the Faitl~,even at my advanced Dmsla secoade demeure de  
Josephine Scott

age, it is my intention to stay there. However, fut instalike la bibliothkque  
BahB'ie et cette

inan proposes and God disposes. . ." demeure devint un centre de  
reunions.

On May 10, 1962 George passed away Mentionno~is specialement les confkrences  
peacefully in his sleep in Toronto, seemingly organisCes par les gtudiants  
persans en

THE BAHAI WORLD

"The soul that harh reinaiued faithfill to  
the Cause of God, and stood unwaveringly  
firin in His Path shall, after his ascension, be

possessed of such power that all the worlds  
which the Almighty hath created, can benefit  
through him."

What proof we have already had OF the  
truth of this statement! A power is stirring  
within Finland. People are definitely awak-  
ening, searching for the Light of Truth.

The passing of ELsa VENTO in Finland,  
on August 31, 1955 has left a great gap in the  
Bahá'í ranks in Finland. We did not realize  
how dear she was and how we all leaned on  
her- and loved her until she was taken from  
our midst,

Josephine Scott  
that

Elsa radiated a superb spiritual vigor

that charged the atmosphere of our meetings. Her  
bright eyes danced and sparkled from sheer  
Europe since 1932 to 1938, inherent joy. Her weakening  
physical strength put  
two or three times per year. Des questions impor- into greater relief her  
-sublime spiritual powers.

tant y étaient toutes par des jeunes Bahá'ís  
contact with Azer

All those who came into

Iranians. Des exposés étaient faits par &verses  
nursing home

during her brief stay in a

personnalités, notamment par l'historien du  
power of her

remarked about the great

BBB, Nicolas, par Emile Schraiber, auteur  
luminous face. This some-

beautiful eyes and

d'un reportage sur la religion Bahá'íe dans  
to explain, through breath

thing intangible, difficult

l'hebdomadaire L'Illustration.

of heaven, which felt also

on reading her letters,

En 1948, pour des raisons de santé dues en  
inspiration. The writer

a true source of

partie aux privations de la guerre, Mme.  
Espresso for twelve

corresponded with her in

Scott fut obligée de s'installer dans une  
for the first time

years before meeting her

maison de passage. Les Bahá'ís qui allèrent la  
voir furent profondément touchés par la  
Tampere, Finland,

in May 1950 in Helsinki,

Elsa Vento was born in

ferveur de sa foi et son intérêt croissant dans  
Matilda Heilmann.

on March 14, 1886 as Elsa

le développement de la Cause à travers Ze  
d mind, an early

Being of an original bent

moilde. searcher of Truth, she  
 always blessed the  
 Ce couple Baha'i, si profondi.nlent uni day God led her faoi8steps to  
 the glorious Teachings of BahB'u'liiih.  
 repose maintenant dans le cimetikre de  
 She first heard and accepted the Faith in  
 Scezux, aux environs immbdiats de Paris. Toronto, Canada. in  
 Des tabjea~ur d'Edwin Scott se ti-ouvent 1938. By 1944 she was  
 pioneering in Prince Edward Island. She always  
 dans pltisieurs Mus6es d'Eusope eF dans des longed to return  
 ktablissements officieis, B Washington meme. to hex- native Finland to  
 share her inestimable  
 jewels. After trventy-six years in Canada,  
 vlith her scant earnings, her dream was  
 realized in the early spring of 1950. Financial  
 pressure, however, made a retwn to Toronto  
 imperative, but after putting aside penny  
 upon penny, April, 1953 found her again in  
 three weeks of beer passing. She was a pure,  
 humble, self-sacrificing, noble s ~ u lwho  
 , nwer  
 wished credit nor the limelight. She was  
 dearly beloved by dl the Finnish Ba'hlB'is.  
 From 1938 on, EIsa traildated many of tlse  
 Baha'i writings and talks, which were pub-  
 lished in Finnish newspapers in the United  
 States and Canada. Many of her poems zlso  
 appeared in newspapers, magzGnes and in  
 pan~phletform. She was the means of con-  
 firming two of her sisters besides many  
 others. Truly a great pioneer!

DR. JOHN GEORGE MITCHELL  
 1907-1957

"Greatly deplore loss nluch loved 3oh11  
 Elsa Matiida Vento Mitchell staunch, consecrated promoter  
 Faith.  
 Fervently supplicating progress his soul."  
 Thus read the cable received from the Guardian by the National  
 her beloved Finland-this time to remain. Spiritual Assembly  
 The fo llowing is the appreciative cablegram of the British Isles. John  
 Mitchell was a  
 from tbe beloved Guardian: "Grieve loss much loved man, loved by  
 the Guardian and

precious pioneer Elsa Vento. Her historic contact with him. He services unforgettable. Praying progress soul kindness. generosity and in Kingdom. Love." skill as a doctor. The most me~xorabieevent

From Gerd Strand of the Northern Coan- of his life came in 1953 when he made the pilgrimage to the Holy

tries Regional Committee: "We feel with you Shrines in Haifa and Bahji, and had the

all in this terrible loss of our dear Elsa, a soul privilege of meeting Shoghi Effendi. The

so devoted, so pure, so detached, so cleansed Guarlian thought very highly of him and

of all the worldly things. Her visit with us in entrusted him with his original nlap of the goals

the Regional Committee in Stockholm will be of the Ten-Year Crlisade to take to Rome

one of the most outstallding memories eon- for printing. Tle was born in

nected with the work an that committee. Her Biddenham, Bedfordshire, England, on November

mind remained clear to the end because her 19,1907. On the death of his father, when John

light came from above, and in that direction was thirteen, his mother contin~~ed to run

her vision was never blurred. . .I was the one the farm on which they lived. John went to

to get the greatest benefit from her burning college and took his B.A. at Jesus College,

Torch. . . she filled me with awe every moment Cambridge, in 1932. He then entered St.

of the time we spent togethex, and now that Bartholamew's Hospital, London, and qualified from

she is relieved of all pain, her help in the there in 1937 with the diploma M.R.C.S.,

Cause she so dearly loved, will be indispu- L.R.C.P. From May to November of that

table." year he held the

Elsa's activities spread throughout Finland, posts of non-resident

anasthetist and junior resident anaesthetist at

even ta L a p h d . She wrote IeEters about the this hospital, and

Faith and sent Bahd'i literature to clubs of all gained his diploma in

anaesthetics in June kinds: youth, scientific, labor, ed~rcationaland 1938.

women's organizations. She worked quietly  
Worcester Infir-  
and unobtrusively, actively and persistently  
years served in the  
under the most trying conditions to within  
Sanitorium near Bedford.

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THE BAHAI"

WORLD

where he was in charge. The Matron there  
said of him "he always thinks of his patients,  
never of himself". Many workers in the nearby  
first pioneer to give  
brickworks revere him with gratitude  
SahB"u'Hfi amidst  
as he it was who helped them recover from  
Swaziland, and one  
tuberculosis.

post during the Ten-

John heard of the Faith in the latter 1940's  
and became a Bahai in 1950. He soon took  
first to arise and

an active part and from 1951 to 1953 served  
beloved Guardian,

on the Consolidation Committee. He was  
pioneers to leave their  
a member of the National Spiritual Assembly  
indifferent to

from 1952 to 1954 and during that period  
Elizabeth Fisher

became national treasurer. He said that he  
African pioneer-

felt he was then a part of history. During  
her goal in life;

these years he toured the country, took the  
land that she

friends from one town to another in his car,  
finally it became her

10 ~ ~ most

opening up new territory to the Faith. As  
the people to whom

treasurer he worked hard, starting early in the  
Bahai'Ukh.

morning and often missing his meals, trying  
the pioneering

to cope with the books and letters.  
covered wagon

Upon his return to England from Haifa

He subsequently went to  
Mary and during the war

Moggerhanger Park

MAUDE ELIZABETH TQDD FISHER

Maude Fisher was the

her life for the Faith of

the sweet green hills of

of the first to die at her

Year Crusade.

She was also among the

answer the call of the

Shoghi Effendi, for

homeland. Forgetful of age,

weakening health, Maude

was determined to reach her

ing post. Swaziland became

then it became her home, the

end of all; then

last resting-place among

she had brought the light of

Maude Fisher was born to

spirit. She drove her own

across the great western plains

and into the

John pioneered in Blackpool for several months and then pioneered to Malta, becoming a Knight of BaWu'lljh. It was in Malta that his illness became apparent and he was which was never to flown home early in 1956 for treatment in London. He seemed better for a while, but later.

an operation on his brain became necessary, English, Scotch which left him partially paralyzed. was said that the

Having hardly any relatives left in England Frenchman

he then came to live with friends in Leicester and thus the Leicester Bahsis, few in number then, were privileged to get to know Izim and Slay, was a woman were helped by his presence amongst them. and deep religious

He died on February 19, 1957 and is buried the restless longing in a Leicester: cemetery, his body lying told her, "Don't

beneath a beautiful tree in just such surroundings as he would have wished.

His headstone aptly records: "A life for her father's others spent,"

All his efforts went toward the education of his five sons. His four daughters, he felt, needed only a good home and a husband who would love and protect them. He had at least some rebels among his daughters. One was Maude Elizabeth. She had the same pioneering spirit which had led her grandmother to cast aside a useless life and sail for America. Her father always said laughingly that she was a n d for two queens. Maude Elizabeth's regal manner and diplomacy won him over

mountain country of the

heart was restless, always

seeking that finer land that

to satisfy a longing thirst

be quenched until she

of Baha'u'ilAh many years

She was descended from

and French ancestry, and it

tall, dark, handsome and silent

who had married her maternal

was part American Indian.

Her mother, Lydia Ann

of manual industry, vision

conviction, She understood

in her daughter's heart and

worry, Maude; as you work

will come."

Maude Elizabeth grew up on

eighty-acre Kansas farm.

until he agreed that she could have a limited education. By sheer determination and encouragement from her understanding

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Maude Elizabeth worked until she secured an elementary teacher's certificate. This proved to be a wise investment, for one winter when the crops failed it was the meager salary of Maude Elizabeth which helped support the family.

She also persuaded her father to let her take lessons in art. Maude was very gifted in this field and was soon making more money from her painting than she could make teaching school.

Maude Elizabeth married a young farmer from near by whose name was Elmer Fisher. After the birth of two sons, they decided to "go west." They purchased two fully equipped covered wagons and started westward.

The journey was exciting and thrilling but it was also very dangerous. Maude drove one of the wagons herself. At one time her wagon burst into flames; at another the children were desperately ill, and at still another her wagon was swept downstream while she

Maude Elizabeth Todd

Fisher was fording a fast-running river.

Maude and Elmer decided that Idaho was not the place they wished to bring up their children. They moved down to California to a darkened

longer be content to return

where there were better schools. Here, at last, she began holding

room. To help her friends,

Maude's longed-for dream of truly being which she knew

classes in Bible prophecy

able to work for the rights of women was enabled to lead

and loved. In this she was

realized.

gradually and wisely those

with pure hearts

She joined several political clubs; to the fulfillment of the promises recorded

in that book.

became bi-county president of the Women's Christian Temperance Union.

In 1945 when her husband

passed away,

She was in the midst of this work when she

she went to live with her

daughter and son-  
 first heard of the Message of Bahá'u'lláh, in-law, Valera and a John  
 Allen, and their thir ~  
 1927. Maude felt here was either the greatest sons. Her daughter has  
 stated: Her good  
 truth or the greatest hoax that had ever been witnessed  
 by her, understanding nature, her deep, l ~ w ~ oher  
 offered to mankind. steadfast belief in God and  
 His Plan for this  
 Soon Maude knew that this was the pure day had a profound influence  
 upon the boys.  
 fountain of truth for which she had been She was an untiring worker  
 for the Faith,  
 seeking all these years. This Faith not only serving on the Local  
 Spiritual Assembly,  
 elevated women to their true station in teaching wherever and  
 whenever she was  
 life, but it exalted all humanity to a new needed, never missing a  
 community function.  
 dignity and stature by bringing them close to Her greatest days of  
 service to humanity  
 God. were yet to come. At the age  
 of eighty-two.  
 Maude Fisher embraced the Faith of a grandmother and  
 great-grandmother several  
 times over, she was about to  
 Bahá'u'lláh and began teaching it. She spoke  
 embark on her  
 out with the same courage and conviction most exciting journey of  
 all, a 12,000 mile  
 which had carried her across plains, rivers, journey into the heart of  
 Africa to bring the  
 mountains and valleys, unafraid of my light of Bahá'u'lláh to a  
 land where it was yet  
 obstacle that stood in her way. She withdrew unknown. Maude Fisher was  
 going to pioneer  
 from the church. Her friends came to her in in the greatest religious  
 dismay the world  
 consternation. But Maude Fisher had found had ever known, and she  
 would allow nothing  
 the lamp that was alight and she could not to stand in her way.  
 She made her plans to pioneer in Africa They promised, and again, in  
 the United  
 following the great Bahá'í Intercontinental Congress, she became ill. In great  
 pain she made  
 Conference in Chicago in 1953. She was going the long trip back to Swaziland to  
 begin the  
 to Swaziland with her daughter Valera and last and most fruitful years of

service. With her son-in-law, John Allen. The rest of her a remarkable return to good health, she made family, who were then not followers of teaching trips to Mozambique, Southern and BaMu'ilAh, urged her to stay at home. They Northern Rhodesia, and South Africa. She tried in every way to dissuade her. They spoke to the friends wherever she went. She pointed to her advanced age, her health, her won their hearts by her courage, indifference home, her friends, her Family; she would have to fatigue, and dedication to the work of the nothing but suffering and hardship in a Faith. It was her life. She helped to establish, strange land, a people whose language she and she served as the first Local Spiritual could not even speak, a backward and Assembly in Swaziland. primitive country where even the strong and Even in her last illness, when her pain and hardy would find it difficult to survive. Suffering were set, her thoughts were on Maude smiled, thanked them for their contribution to the progress of the teaching work. One cern, and went on packing. Her health declined evening at the hospital, she said to her daughter fail her. John and Valera went on to Swaziland to Valera: in order to reach their pioneer posts, but "We must keep the fire burning, so that Grandma Fisher had to be left behind. She the light can be seen everywhere. Not only in was determined to follow them. She finally Swaziland, not only in Africa, but it must be reached the midwest, and was stricken with a such a big fire that it can be seen all over the complete breakdown. The doctors gave up world," all hope of her life. She rallied, borne along She spoke of the beloved Guardian and by her will to reach the goal set for her by her of her deep love for him, then peacefully beloved Guardian. began another pioneer journey, this one to Once again the family entreated her to the Abh5 Kingdom. She had fallen at her turn back and remain at home where she post. She had been the spiritual soldier who would be safe and taken care of. The doctors loved by the Master, the one who puts on his



her!"

Maude Elizabeth Todd Fisher was buried high up on a hillside looking down over a great green valley toward the Lobornbo Mountains and the people she loved. The African people call this valley Ezulweni, which, like the word Ridvgn, means "paradise." A small vial of attar-of-rose, a gift to her from her beloved Guardian, was placed in her hands.

Words were spoken in both the English and African languages on that sunny July day when the earthly remains of Maude Fisher were laid to rest; words that told of the happiness she had brought to the African people.

The ceremony was closed with a prayer of Bahii'u'llah and these words spoken on behalf of all the African friends who loved her: "Tsama2a hantle, 'M'a rona kdofeela. Re fi rata hahob." ("Go well, nlother of 11s all. We love you very much.")

Until the death of the older one, on November 7, 1954 and the younger one, on August 8, 1957 these two devoted men continued to serve the Egyptian Bahri'i community and to stimulate and inspire the believers in their country to ever greater efforts in the path of God.

After the passing of 'Abdu'l-Baht, in 1921, The history of the BaWi Faith was enriched through the lives and the devotion to the Faith; the two Cause of God of two Egyptian BahB'is, devoted, were insku-brothers, the oldest, 'Abdu'r-Rahnlgn Ruddi, believers from these the younger, 'Abdu'l-Fattrih Sabri. When helping to create, the Cause was still in its infancy in Egypt Effendi, the 'Abduyr-Rahdn accepted it during the first of the Faith in World War. In a small Musiim community such as that he lived in, in Tehel-Barroud,

a group of  
the Guardian of axe B&&'i  
brothers, ever Zoyd and  
mental in protecting the  
Covenant-breakers and in  
under the guidance of Shoghi  
present day administration  
Egypt.  
Both brothers served at

different times and  
 this was a sign of great independence of the National Spiritual  
 Assembly of the Bahá'ís of Egypt and Síon; Bahá'ís of Egypt and Síon;  
 thought and spirit; he hastened to convey both assisted in  
 the good news to his brother, 'Abdu'l-Fattáh contacts with the  
 authorities and winning a Sabri, who likewise embraced the Faith with degree of recognition of the  
 infant institutions equal devotion and enthusiasm. of this Cause,  
 906 THE BAHÁ. > F W O R L D

WILLIAM KENNETH CHRISTIAN  
 1913-1959

One does not expect death. at 46 years of  
 age; Kenneth had never had what might be  
 called great material success or any degree  
 of ease. His life was a torture of stress and  
 strain in his profession. As a teacher in col-  
 leges, he found it imperative to earn a doc-  
 toral degree and this meant eight long years  
 of carrying a full teaching load, doing his  
 research and writing in his "spare" time.  
 These, too, were the years during which he  
 served as a member of the National Spiritual  
 Assembly of the Bahá'ís of the United States  
 and it would have been understandable if he  
 had died then from sheer fatigue.  
 In 1953, the beginning of the Ten-Year  
 World Crusade, Kenneth became inspired  
 with the desire to pioneer in a goal area.  
 Kenneth wrote to his beloved Guardian of  
 his hopes in this matter and when the answer  
 was received, plans were made and finally he  
 and his family set sail for Africa on December  
 10, 1953. For nineteen days at sea he talked,  
 prayed and planned. Then there were six  
 months of failure, six months of eternity in  
 At the time when Mr. Ruadi and Mr. Sabri efforts to find a job, any job, and  
 personal  
 accepted the Bahá'í Faith there were very few and faith was shallow to the  
 roots. Here  
 few believers of pure Egyptian background. was Kenneth's own Gethsemane, with  
 agonies  
 The fact that they were, and that they had of mind, body and spirit to be  
 continually  
 accepted this new religion, not only attracted, In retrospect he was

probably truly  
many other Egyptians to the Faith but brought barn during those days and nights  
of despair.

upon their r n ~ ~ criticism

h and even pesse- He was unable to find work and thus repay  
cution. Heedless of everything except their his debt to the National Spiritual  
Assembly;

love far Bahii'u'llfih they served until the the lai-gestbarrier was that he  
couldwnot teach

horn of their death with steadfast devation the Faith in the only way he kne ;  
circum-

and enthusiasm. Such was the quality of this stances in Southern Rhodesia at  
the time

devotion that their children arose to follow in made it inpossible to boldly  
proclaim the

their footsteps; many of then1 have pioneered Faith or to even openly try to  
ftnd native

outside of Egypt and are spreading the Africans to whom the message might be  
Messzge of God for this day in distznt places. taught. Until this time, "to  
teach" had meant

Upon the death of 'Abdu-I-Fattall SSabri, "to talk", and such restraint was  
almost

in 1957, tile beloved Guardian sent the overwhelmingly difficult to accept,  
following cable:

After a period of trying to

get settled in

"Grieve, deplore loss distinguished pro- Africa, unsatisfactorily as it turned  
out,

moter Faith. Long record services unfosgt- Kenneth asked, and received,  
pern~ission

table. Rewad groat Kingdom. Praying from the Guardian to go or1 to Athens,  
progress soul."

Greece, where through the help

of another

Although the words of the Guardian on pioneer i3e found a job 'teaching in a  
sinall

the ocltasion of the death of the older brother Anlericansponsored college.

Since Greece

are not available at this we feel sure was a goal country he was happy  
to again be

the same bcantiful tribute applies to both oil the way toward accoxnpiishing  
what he

of these devoted servants of the Faith. had sot out to do, With hopes  
soaring thus

IN MEMORIAM

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began anoti~erperiod. Bur again there was  
frustration, fear, financial need and a govern-  
nxnt which made it unlawful for anyone to

here people come to a home for the purpose of promulgating any religion other than the religion of the country. Again Kenneth's lips were sealed to teach the Faith without restraints. During three years he began to look inward; he went to his beloved books; he established patterns of prayer-campaigns; he sought understanding. His eloquence, his intellectual cleverness, his lightning-like thought processes and his tremendous knowledge of the teachings-all seemed useless.

In short, during these times he began to become a growing spirit. It was also during this period that a pilgrimage was made to the World Center at Haifa, and to meet the beloved Guardian---a never-to-be-forgotten event. Also during these years Kenneth was accepted as a Fellow of the Royal Society of Arts and the Royal Geographic Society.

At the expiration of his contract to teach in Athens Kenneth became acquainted with a man who persuaded him to apply for a position as a cultural affairs officer with the Christian

William Kenneth

United States Information Agency, He was accepted and returned to Washington in 1957 for a five-months training and waiting period, was truly happy and his relationships with.

at the end of which he was assigned to the Indonesian people were thrilling to watch;

Djakarta, Indonesia. they adored him, although he never was able

While Djakarta was a goal area there was to learn their language. The Americans with

already an established Spiritual Assembly whom he associated at the Embassy, and at

there and this disappointed Kenneth to some the USIS, loved him too and called him "the

extent. However, by this time his attitude little Doc," an affectionate term for a man

was very humble and his gratitude great; who had become a humble, sweet and outgoing

he was radiantly happy. At the peak of person.

excitement and happiness, and a new beginning- This is Kenneth's story. The story of how

one day, came the news of the passing of the God burned him and pressed him and sent

beloved Guardian. On the day of the funeral him the thousand boils of Job; and how, in the in London, Kenneth Christian, and his end he became, truly, a Bahgi. fanGIy, \vex again on the way to yet an- There were many noble thoughts in his other pioneer post. hemt and mind as the 'esult of his special Kenneth found great difficulty functioning hour af meditation in the dawn of each. day as one of the two western people on the which was his lifetime habit. On the early aII-Persia Spiritaal Assenbly in Djakarta. morning of May 4,1959, I heard him choking, Those who knew him could imagine the inner Going to him I quickly gathered him into a effort it took for him to understand and live sitting position, trying to help him to breathe, among this loving, enthusiastic, but to him but his spirit flew from its pain-racked body incon~prehensiblegroup of eastern peoples. in a matter of fifteen minutes. His death was But Kenneth learned well and he came to due to coronary occlusion. How merciful dearly love each and every one of them. a death it was for him \rho Izad, most of kis His American friends never knew the life, suffered physical pain or distress of one entirely different person Kenneth became. He sort or another. To have been ill or to have

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#### THE B A H A ~ L W O R L D

suffered for any length of time would, I think, some sort are essential to growth. . .Bordefis have been difficult for him. may be great, but God is greater. He not only I3is funeral was attended by people of creates the burdens, but He has crated the every conceivable color and rank-from strength to bear them." Embassy oRleiaX to native servant. The dear April 1959: "We should personally think Persian Bahgi men, who had once been such in terms of 'hopes,' not 'musts.' IF we think a somce of n~ystificationand irritation to him in terms of 'I must have,' we cut off the srrbtle just eighteen months earlier, washed his body connection with God. The easiest thing in the and anointed it with the attar-of-rose which world is to fink that our wills are sacred.

Shoghi Effendi had placed in his hands The greatest delusion is to think that we during the pilgrimage, and read prayers at absolutely know our own needs," the house and at the same. Kenneth Christian, April 24, 1951: "Marks of Maturity: 1-

Knight of Bahá'u'lláh, was the first Bahá'í to illustrate the assumption of moral responsibility, 2-

be placed in the Bahá'í burial ground - that is, the acceptance of the conditions of life, 3-the

karta. Many people made efforts to learn just enough to grow and understanding, 4-the

what the religion was that made so fine a man. practice of social responsibility."

Thus Kenneth learned that to teach is not April 25, 1959: "Any set of conditions in

any way to talk and perhaps in having grown life can be a straight-jacket made a prison.

and learned so much, so fast, he was ready This idea is expressed in the folk-saying: 'The

to enter into the next phase of life's journey. grass is always greener on the other side of

His writings are a heritage that all can cherish the fence.' A person may be free, no matter

and he also left in this world a legacy of love with his circumstances if he (1) has really

which he could never have dreamed of - accepted life itself and (2) has understanding

because he threw himself so freely upon the path of life as a goal."

altar of full sacrifice-and this recalls the recurring dream of his adolescence of the Phoenix who is destined only to rise and soar heavenward again.

Someone has said that wisdom is "to see much, to study much, to suffer much."

Kenneth Christian became wise, indeed, in all

of these ways-from theoretical knowledge SALVADOR TORMO to true reality,

Known to his best known through his many The sudden passing of Señor Salvador

articles, poems, and essays. I submit here the Tormo in an airplane accident on September

last flowers of his brilliant and ever-developing 7, 1960 was a grievous loss of a noble and

mind in the form of jottings in a little blue tireless servant of the Faith of Bahá'u'lláh

book of thoughts which he kept sporadically who died after carrying out a teaching

all the years I knew him. mission in the Republic of

Paraguay so

On March 31, 1959, he wrote: "Life must triumphantly that his last mission may well

have the principle of growth, not just action."\* have changed the course of Bahá'í history in

And-"We need to know how to call to om that country.

assistance #e reinforcements of God." And- Selior Tornlo's long record of services to

"A man must be 'saved' many times. This is the Faith in Latin-America are too numerous

tr\* because change and growth are essential to recount here in full. However, he and his

to life. Each time a m m consciously recog- dear wife, Adela, established the Spiritual

nizes and accepts a significant truth, he Is Assembly on the Island of Juan Fernandez

saved from error and misunderstanding. (Robinson Crusoe Island) in 1953 and the

Indeed, a man must be saved many times. If annual International Bahá'í Summer School

not, his whole view of life becomes frozen. has been held on their property in Ezeiza,

Eze becomes spiritual midget when he could Argentina, for many years. Salvador Tormo,

be a giant." who was a Knight of

Bahá'u'Bá, s p e d as

April 4, 1959: "The life of faith involves chairman of the first Spiritual Assembly

moments of agony. Pain and difficulties of Buenos Aires and was manager of the

Bahá'í Publishing Trust in Buenos Aires from 1957 to the time of his death. He was a

constant ~ ~ a i ~ s l a o f t o English

r teaching materi-

al and Bahá'í books into the Spanish language

and included among these translations were

the Kitáb-i-Íqán and the Gleanings from the

Writings of 'Abdu'l-`Alí. He was also a member

of the Regional National Spiritual Assembly

of Argentina, Bolivia, Chile, Paraguay and

Uruguay from the time of its formation in

1957, and at the time of his death he was the

elected secretary of that body. In his capacity

as international teacher, translator and ad-

ministrator, Salvador Tormo contributed

inestimably to the establishment of the Faith

of Bahá'u'lláh in South America.

That Salvador Torcno was guided and blessed in his work for the Faith is very clear from the many letters received from the Guardian. One letter written to him, dated July 1, 1941, reads:

"I was truly delighted to receive your letter and I am truly proud of the work which you and your collaborators have thus far achieved. For the success of your efforts of your historic assembly (Buenos Aires) I will specially and fervently pray. Be assured and new relax  
Tormo

Salvador

in your numerous efforts, which the Beloved, whom you serve so splendidly, will assuredly bless. May He enable you to follow the footsteps of that valiant soul, May Maxwell, Cause with great devotion and love in whose dust reposes in your city and whose lifetime was beloved of all hearts, Shoghi Effendi, and arose to serve, after the passing of his sacrifice and death is an eternal inspiration of our beloved Guardian, with greater to all who labor in your promising country." measure in pioneering, administration and Salvador's many friends will not forget his all other fields, gladdened the heart of the splendid qualities and characteristics, his beloved Shoghi Effendi and now is alive in the unflagging enthusiasm and cheerfulness, his Abhi-rasmi, in his presence," delightful sense of humor and his eloquence and deep knowledge of the Teachings, with that power of conviction which could stir all who heard him speak.

Possibly these words which were received from the Hands of the Cause in the Western Hemisphere best exemplify this wonderful plan: "According to the sacred writings, death is but an ascent from this material world to

MAX GREEVEN  
1369-1981

Throughout a long life

Max Greeven

the spiritual one and an obvious progress, exemplified the Bahá'í standard of conduct especially as in the case of our dear Tomo, in his personal and business affairs, although who rendered such wonderful services which he had never heard of the Faith until he was

sl~allalways make him immoxtal. Indeed he fifty years old. This might serve as an illustra-  
was a shilling-example to the B&\$is. Hc left tion of what 'Abdu'l-BahB meant when He  
the friends heart-broken, bur look refuge said we cannot make Bahh'is, but rather go  
with his Beloved in Ihe Abhk Kingdom. What out and find them.

## THE BAHAI WORLD

His first knowledge of the Bah%'i Faith The Guardian wrote r e g ~ d i  
n gthese Brst  
came through Mrs. Grrzce Krug of New York, publications in Dutch: "You should rest  
in March, 1920 when she was en route to Raifa assured that your painstaking efforts will in  
with her party of twelve piIglims. She gave tine bear fruit. . .the harvest which the future  
a number of public talks during the fourteen- shall reap will be incalculably ~  
i c hand  
, great  
day voyage tto Naples, at mchich Mr. Greeeven wig d s o be your reward for having so tin-  
was present. It was for Mrs. Kl-ug's ability remittingiy toied in bringing it about."  
to organize #is trip in those early postwar In March 1434, Mr. Greeveix visited Haifa  
years of diEcult travel that she earned the where some of the members of the Germail  
name " 'Abdu'l-Bah&'s General," given her National Spiritual Assembly were already  
by the Master upon her arrival at Kaifa. gathered. This was his first meeting wiih ;he  
After XIr. Greeeven returned to lxis hon~ein Guardian, a Iong anticipated event. He was  
New Yo&, be had no further contact &irfi deeply touched by the heavy responsibilities  
h e BWEs until a ysar later and o ~ l became  
y carried by Shoglg Effendi, the enormous  
a declared bdiiever in 1927. Shortly tl~ereafter, correspondence and the burden of family  
he was instrnmentd in putting into effect the affairs, and his seat desire was fson~then  
desire of the Local Spiritual Assenibly of New on to be of some service to him,  
The Guardian  
York to prese~ta specially bound. set of tlze reco&ed certain qualities in Mr. Greeeven  
B&\$i Teachings to the Emperor of Japan. and told the German friends he would be

The protocol attendant upon the seixding of "pleased" if they should elect him  
ro the  
a gift of this sort to the Imperial Household National Spiritual Assembly. On  
March 27,  
called for permissioil from the State Depart- he wrote a believer: "Mr. Greeven  
&illgreatly  
ment in Washington, and only after nearly reinforce your effortsfor the  
effective prosecu-  
a yeas's correspondence with the proper tion of your task. His attachment to  
the Cause  
authorities a a s MT. Ereeven notifred by and his realism combined with his  
remarkable  
Dr. R. Masujima that the books were at last capacity for appreciating spiritual  
values, all  
on the shelves of the En~peror'slibrary. these are undoubtedly  
qualities if  
Mr. Greeven moved from New York to properly translated into action, can be of  
Bremen, Germany, in 1930, to become a treinandous help to the general welfare  
and  
partner in the firm of Clason 6c Burger, the progress of the Faith," The  
Guardian was  
European branch of the cotton iism of Ander- not disappobted in his  
expectations, because  
son, Clayton & Co.,Houston, Texas. He was a year later he wrote on March 6,1935  
;"Dear  
authorized to reorganize rhe business, which and prized Co-worker; The letters  
I have  
had not recently been shaming the profits of received from Germany beat witness  
to the  
fonner years, and he adopted with great remarkable in~petuswhich your efforts  
In  
success the pro5it-sharing policy advocated recent months have lent to the  
consolidaiisn  
in the BrthtiY Teachings. of the Faith." Shoghi Effendi  
was eager to  
During the next few years he was responsible have the S w m e r School at  
Esslingen become  
for the publication in Bollvld of the following firmly established, and urged  
Mr. Greeven  
BaM'i books, which had been translated into to work towards that goal. He hoped  
that  
Dutcl~by Captain 5. A. Liebau, a believer increasing numbers of BahZi travelers  
in  
from Rotterdam: "Bahau'llAh and the New Europe would fiud it "a center of  
proibund  
E~E,"by Dr. E s l m ~ n t ;"Hidden WorW'; attraction." In referring to this  
School again,

"The Kitkb-i-fqh." The translation of "Some as well as the conference held in Northern Answered Questions," which had been completed, would have followed if the war had well-beloved Co-worker: I am delighted to not prevented. The Custodian was deeply leal-n of the spXendid progress that is bcing interested in seeing this work accomplis~eed achieved both in Northern arrd Southe~zt an&, as each book was released, requested Germany. To both movements you arelending tiyo hundred or l o r e copies be sent to him. powerful and unique lis~petus.I feel profound Unifortunately, in any of the remaining books ly thankful for your increasing achieveme~ts. were stored itt the warehouse of tkle publishing la return I cannot but pray that He who is the firm and dwing tile bcnlbing of Rotterdam, Giver of every good and perfect gift m y rain in the war of 1940, this building was butned. down His blessings upon you, cheer your heart and reinforce your high endeavors. With my best wishes for you. . . affectionately, Shoghi."

By 2937 conditions in Germany had worsened and were pasticulaxiy ominous for the Baha'is. Their books and funds had been seized by the Government, and their nleetings dissoIved, The Guaxdian's cailcern for the friends during this period was constant; one never knew from day to day what new test nligld befall them. He wrote that his only fear was "r-ather for those Gicnds who, due lo their insufficient reaiziation of the divine power that inysteriously operates in the Faith, are prone to look at such deve'loyments as coilstituting the death knell of the Cause," whereas, in reality, he continued, "Trials and tribulations, as BalzB'u'IIAh says, are the oil that feeds the lamp of the Came and are indeed blessings in disguise." During this time the Guardian was directiag Mr. Greevea's contact with t l ~ eMinistry of Church Affairs, in an effort to have rescinded the edict curtailing all Baha'i activities. Promises were made by the Government. but never keut. However, the Guardian nevel relinquished

Max Greeven

his purpose of pressing this matter, and  
meanwhile wrote to the National Spiritual  
Assembly of America to intercede with its  
Government for assistance to the German reward claim in the following words:  
"Dearest  
friends, as by this time one of them had been Co-worker: Just a word to assure  
you of my  
interest. It was, as the Guardian wrote, a ever-deepening gratitude and  
admiration for  
"delicate and difficult mission" and that he the efforts you are ceaselessly  
exerting on  
behalf Mr. Greeven was "indeed the man of the behalf of our oppressed brethren.  
Babk'u'ilib  
situation, as his matured experience, wisdom is no doubt watching over you,  
and the  
and above all his unwavering loyalty still Beloved is well pleased with your  
historic  
attachment to the Cause, eminently qualify endeavors. Whatever the outcome, you  
have  
him to undertake so delicate and difficult a work for yourself an abiding place  
in the  
mission." affectionations of the believers.

Affectionately and

Although Mr. Greeven was forced to move gratefully, Shogbi."

to the fall in the autumn of 1937 due to

~ N E L GREEVEN

business restrictions, he continued to travel to

Germany to make repeated pleas to the

Government, but always received promises

without results. Finally, the Guardian wrote

that further appeals might only have the  
effect of displeasing the authorities, and  
shortly thereafter the war closed all doors of  
hope.

JEWIE OTTLIA ANDERSON

Mr. Greeven never wished for any recogni-

1884-1960

tion for himself, finding his reward in being

able to carry out the Guardian's instructions

Jennie Ottlia Anderson was

born in 1854

and always hoping to be able to send him in Ganznlalkil., Ostergblands,

Sweden and

encouraging news. But the Guardian did come to the United States in 1901. She

was

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introduced to the Faith by her brother, Peter, "On Sunday morning our

guide took us

who had settled in Seattle, Washington. This to a Congregational Church on



Jennie wrote of her and her husband's 'Abdu'l-Baha's arrival. Shortly after our experience in meeting 'Abdu'l-Baha in Chicago arrival Re came in and was escorted to His room, where He was to interview the Bahá'ís.

"What we . . . received the news of 'Abdu'l-Baha's arrival. Dr. Z. Ba'adkadii served as His interpreter at Bahá'ís intended visit to the United States that particular time. It seemed as though joy and excitement filled us all. I can remember 'Abdu'l-Baha knew that we had a long way to go before the meeting in Kenosha, Wisconsin where we go back home since so far away. He called everyone was making some plans to go to on my l-usbuidand myself to be the first ones in Chicago so as to be sure not to miss 'Abdu'l-Baha to come up to His room. Later I was told I had to go to Bahá'ís. However, we lived in the country seven miles from Kenosha at that time, and had the Greatest Name tattooed on his hand, which was my two small children, so I really didn't see how my husband, and his wife. We had never seen we could go. . . When the time came my 'Abdu'l-Baha came closely, nor had He ever seen my husband said, 'Let us get ready and go,' - us closely, yet He had called for the man with the Greatest Name on his hand. 'Abdu'l-Baha five or six a.m., as we had two miles to walk warmly embraced us both, gave us His blessing, and said to my husband that his hand was the only hand in the world which had the Greatest Name written on it and of coffee.' The restaurant that we entered was that it was greatly blessed. empty except for a Persian gentleman who was . . . "Some time later 'Abdu'l-Baha came to Kenosha. . . 'Abdu'l-Baha went around the table and shook hands with every one of the friends who were there. Before the friends 'Abdu'l-Baha was staying. I asked him and seated themselves at the banquet table he said that he knew where 'Abdu'l-Baha first seated Himself at

the head

was and that he would be our guide through- of the table and beckoned the children to him,

out the day.

taking them one by one in His

lap and giving

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each one a piece of fruit,. . . On Sunday morning He spoke at the Congregational Church in Kenosha on the subject of the equality of the sexes, and stayed at the home of one of the older believers in Kenasha."

Having always in mind the love and burning desire to aid the people of her native land to gain their rightful place in the arena of Bah'u'lli's glory, Jennie pioneered alone in Stockholm for two years, 1947 to 1949, and then returned to the United States to be with her family. In 1955 her husband, who had also served the Faith so well, passed into the Abh Kingdom and Jennie returned to Sweden again, all on her own this time and not sponsored by the European Teaching Committee as her previous trip had been, She settled in Goteborg and while there Shoglli Eendi se ~her

i &c following message

in January of 1957:

Jennie Ottilia

Anderson

"Your letter of January 14th has been received by the beloved Guardian and he quickly has instructed me to answer you on his behalf. deserved rest

over to the couch and then very

death overtook her; her w d

had come and her soul found

release. The

"He is very happy to see with what devotion and tenacity you are persevering in the service of the Faith in Sweden, and he

Bah'i funeral service for her

wants you to know that he attaches great importance to this work, particularly in view of the Fact that the Scandinavian and

teaching medium, which was her

desire, and shall never be

forgotten in the

present, for the

hearts of those who were

importance to this work, particularly in view

spirit was heavenly.

of the Fact that the Scandinavian and the Hands

Quoting a letter received from

Finland National Assembly will be formed of the Cause residing in the Holy Land, in this coming April. He feels sure that this part, is fitting: will mark a new period of unfoldment for "The soil where the remains of a pioneer the Faith there, and you will have had your are laid to rest is indeed blessed. Not only share in this wonderful work. He will pray does the Bahk'i world today know and for you and your success in the holy cherish the memory of pioneers gathered Shrines, and assures you that you are near to the Abhir Kingdom, but future genera- tions will recognize what they owe to the With loving greetings, courage and the sacrifice of these valiant souk, .."

"May the Almighty bless continually your meritorious endeavors for the spread of His Faith, guide every step you take, remove every obstacle from your path, and LOUISE M. ERICKSON enable you to enrich the record of your deeply appreciated accomplishments. Louise M. Erickson was born in Sweden

and with a healthy curiosity and interest Your true brother, SI-IOGRI" in other lands travelled to the United States at the early age of thirteen. She heard of the On October 2, 1960, while at her home Bahk'i Faith through some of the earliest Jennie remarked that she had some pains in believers, and had the privilege of knowing her chest and needed to lie down. She hurried some of these wonderful Bahk'i teachers

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this." He then telephoned the Royal Palace I and an interview was arranged limited to twenty minutes-the outcome was that the I I Crown Prince gave her two hours. I

Louise Erickson attended many Bahai functions, including Convention in the United States, Stockholm and Denmark, as well as summer schools in Green Acre, Maine, and Denmark. She loved the Faith and did all she could to support its activities and functions.

She passed away Oct, 12,1960, in Goteborg.  
BahA'i services were held for her, and she rests  
in the same cemetery with only a single grave  
between her and that of Jennie Anderson,  
another wonderful Swedish pioneer, whom  
she had known and loved. For Louise  
Esickson, too, the words of the Bands of the  
Cause can be quoted:

"The soil where the selnains of a pioceer  
are laid to rest is indeed blessed. Not only  
does the Bahj'i world today know and  
cherish the memory of pioneers gathered  
to the Abh& Kingdom, but future genera-  
tions will recognize what they owe to the  
Louise M. Erickson courage and the sacrifice of these  
valiant  
SOU~S."

while living in New York City before her

.TEAS A. B ONN

return to Sweden. In 1912 she visited 'Abdu'I-  
in Chicago, New York City and Pazis;  
He showed her great kindness.

Mrs. Erickson visited Shoghi Effendi in  
1955 at which time tl-ie Guardian encouraged  
her to sponsor the translation and publishing  
of Bahri'u'iiuh and the New Em in Swedish;  
that distinguished

this she did in co-operation with Mrs. Rudd-  
devotion to her

Palmgren. She traveled extensiveIy th-ou&out  
courage in her

Sweden, presenting the Faith an& giving the  
physical body, and

Message to everyone she coul& At one time  
problems witl~out

she gave the Message to the Crown Prince  
Faith in Latin-

of Sweden, and also the Swedish Minister  
abiding Faith

Carl Lindl~agen.She had also informed the  
borne by this

Mayor of the City of New York, when she  
curly red hair.

h ~ resided

d there of this Faith.

placed upon hal

The steadfastness of Louise Erickson and

ELISABETH ROPE CHENEY  
18\$5-1959

Severence is the quality

Elisabeth; single-minded

Lord. She expressed a shining

domination of ller weak

faced and solved incredible

fear, in her work for the

America. Prayor and a deep

were the standards proudly

dainty little woman with her

A flower, fresh as springtime

left shoulder, was her

insignia.

her great wish to spread the Message were  
April 19, 1937.

Elisabeth became a BahVi

proniinent qualities. Nothing could prove  
Ohio on November

She left her home in Lima,

a hindrance to hez desire to do this and she  
Paraguay, there

28, 1940 to go to Asuncion,

never missed an opportunity to bring fonvud  
Faith and to

to open a new country to the

and spread the knowledge of the Faith to  
However, in 1941

help establish an Assembly.

which she was so deeply devoted. Carl  
United States because

she had to return to the

Lindhage~~, Minister of the Statale of Sweden, of illness.

having heard the Message from her said:  
health to some

Ebabeth regained her

"Louise, the Crown Prince must know about  
the death of her

degree, but during this time

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mother occurred and so after this loss she  
to live with

On August 29, 1355 she eame

left, for a second voyage, on Noven~ber28, me and continued to teach in the  
same school.

1944. During this trip she rebuilt the Assem- Her work with the fourth grade  
for a period

blies in Caracas, Bogota, Lima, Santiago, of three years was such. that

Elisabeth Hope

Montevideo and .fillally returned to her Cheney will never be forgotten there.

She

beloved Paraguay, although some delay bywas gently but kmly guided the children  
to self-

encountered because o i a shipvrech, arriving understanding and the right path.

Sune 27,1945. After rebuilding this comm~mity Eiisabeth made many teaching  
trips in the

she left in October to aid Central America, Dominican Republic and during 1957  
when

facing revolutions, and incredibly difficult the National Spiritual Assembly of  
the

problems within the BahB'i communities.

Greater Antilles was elected,

Elisabeth became

On July 9, 1946 Elisabeth was recalled ro a member, and the follo\ving year she  
was

Chicago, Illinois to serve as the Secretary of elected to serve as its

San-eia~y.However, ill

the Inter-America Commitlee and to help health was to prove too much of a  
barxier

guide, inspire and encourage its members, and she was soon unable to serve in the  
for new provisions were now arising to fulfill capacity of Secretary, although she continued  
the second Seven-Year Plan. She organized to serve everyone through prayer and as  
and co-ordinated the Committee work which much service as she was able to give. she was so eminently well prepared to do. On December 31, 1958, at the request of  
Her ability as a writer and her brilliant mind Horace Holley, the Secretary of the National  
were invaluable in preparing the South and Spiritual Assembly of the United States, I  
Central American friends to form their brought Elisabeth to a hospital in Miami,  
National Spiritual Assemblies in 1951. Florida where, much to the amazement of  
In October, 1949 Elisabeth made her third the physicians there, she survived two major  
trip to Latin America, holding teaching operations for cancer and then went to her  
conferences in Havana, Mexico City, Guatemala - home in Linla, Ohio. Her letters to me were  
temala, San Salvador, Honduras, Managua always filled with the constant hope and  
(Nicaragua) and Costa Rica, and arrived in desire to be able to continue to serve the  
Panama on February 13, 1950. Having fought Faith but this was not to be for her frail body  
illness all the way she finally took to her bed was unable to withstand a third operation  
for five weeks and was very, very ill. But her and on October 8, 1959 Elisabeth passed on  
courage and devotion helped her to publish to the Abingdon Kingdom to join her Lord, and  
Cornelia Bahli'i, and she helped prepare her adored Dorothy Baker.  
and publish the Plan Divine. She had formerly prepared the pamphlet, Prepared for the National Spiritual Assembly of the United States. In December 1950, she was again  
recalled to Chicago, Illinois to guide the formation of the two Latin American National Spiritual Assemblies, serving as Secretary of the Inter-America Committee. With the National Spiritual Assemblies of South and "In His service" is the simple but all-  
Central America elected in April of 1951 the encompassing inscription on the

tomb of

Inter-America Committee ceased to exist. Bawkat 'Ali Faraju'IEhh,erected  
in Tripoli

As a memorial to her beloved spiritual in North Africa. Service characterized  
the

mother Dorothy Baker, Hand of the Cause, thoughts and actions of this noble  
lady who

Elisabeth set out on her fourth trip an August was born in the cradle of the  
BahA'i Faith,

27, 1954, having obtained a ten-month &frAz. In this soutl~ernPersian city  
aawkat

-

teaching contract in Monterrey, Mexico K h i n m first saw the light of day in  
the lasb

which was a goal city, The pupils of her decade of the nineteenth century. She  
lived

s&ool, ranging from twelve through eighteen there until aromd the age of Ulree  
years and

yezrs of age, offered Elisabeth a new field of then was taken by her family to  
Egypt, first

service, and her knowledge and love helped t o Cairo and then to Mallawi.

to guide and orient these children. At an early age she married  
the distinguished

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pionMrs. Her knowledge of both Persian and  
Arabic, her unswerving steadfastness and  
loyalty to the Cause of God and to His Sign  
on earth, her open-handed hospitality, her  
sympathy and understanding, were out-  
standing. It was fitting a memorial service for  
her should have been heId under the auspices  
of the Nation& Sp?ritual Assembly of the  
Baha'is of 'IrAq, in Ba&d&d.

Severe illnesses did not diminish her ardor  
for serving the Faith and the friends. In 1950  
she jour~seyedto the United States, a nation  
whose customs and language itere almost  
wholly new to her. She qnkuicMy attracted a  
throng of admirers and well-stishers, 6rst in  
New York and then in California.

Sawkat 'k;hdnum was eager to extend the  
range of her activities and it was with a happy  
heart that she hailed the prospect of settling  
in Africa. She accompanied Ella Barley, Bahia,  
her grandson, and the writer to Tripoli in

July 1953. The following Rigvkn she became  
 a member of the first Spiritual Assembly aE  
 Triooli. Xnde~endent in outlook. wise in  
 judgment, humble and gentle in manner, her  
 virtues as an ad~nistratorwere not incon-  
 siderable. The one drawback was lack o f  
 BaWi publisher, g a y & Farajn'llkh Zaki freedom to teach, to use  
 those wonderful talents that had attracted  
 al-Kusdi, who had been attracted to the Faith many people of  
 by MirzA Abgl-Fadl, greaiest of BahFi capacity ta the Faith in  
 Egypt and 'XrBq. Her humility and love for the  
 scholars. &ayU Faraju911&h aas a youilg boy Faith\*her unfailing  
 had left his native MarivBn in Persian Kw- loyalty to the Guardian, and  
 her daily life of sacrifice for His loved  
 disttin and traveled to Cairo where he becanle ones merited the  
 a student at aI-Aiihar, the thousand-year-old praise and endation accorded  
 her by the Islamic university. h-iends in Egypt, 'Irdq,  
 America, and Libya.  
 &aym Faraju'll&h was deeply loved by They olten remarked that she  
 did not have a selfish bone in her body.  
 'Abdu'l-Bah5, and received many Tablets Het h a l illness in  
 from Him; Shoghi Effendi mentions his name mid-February 1956 was  
 in his Bahd'i Administ~ationletters. &ay& short and her last words  
 were of thanksgiving and gratitude, She kept  
 Faraju'llih edited with imticulous care repeating, "Thank  
 and published many Bahk'i books in Persian you# thank you," ta the  
 attendants at the United States Air Force  
 and Arabic. Associated with him at every step Hospital at Wheelus  
 was Bawkat a 8 n u m . She proohad manu- Field. Her sweet Persian  
 words to me wilt  
 scripts and assisted in the multitude of tasks ever be graven upon my mind  
 and soul. As oxygen was administered to  
 connected with the painstaking and arduous her she said in  
 business of publishing. Her patience, per- Persian, "This is the door  
 of Paradise." Little did we realize that her  
 severance, and serenity were vaiued assets in earthly end would  
 these activities. come in a brief hour or two.  
 The passing of Bay& Fafaju711-;1htoward The beloved Guardian cabled

assurances

the close of 1937, marked the beginning of Secretary-General of

a new chapter of service for a new Council wrote on

In the spring of 1938, she joined her daughter, Bahia, in Bahia, where she was of constant

distressed. He March 10, 1956: "The Guardian was very

comfort and aid to Bahá'í travelers and daughter and relatives asks that you assure her

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and she is praying fervently for the progress of her soul in the realms beyond. She will surely be richly rewarded by Bahá'u'lláh for the services which she has rendered so sacrificially and unselfishly all the years of her life. Her services reached their climax in her becoming a member of the Spiritual Assembly of Tripoli, one of the beacon lights of the Faith in that country."

ROQUE CENTURION MIRANDA

Roque Centurion Miranda, the first person to accept the Faith of Bahá'u'lláh in Paraguay, died very suddenly of a heart attack on January 31, 1960. The history of the Faith in Paraguay will forever be associated with his name for he led the small band of believers together through the example of love and devotion for a period of nineteen years. He served on the Local Spiritual Assembly from Miranda

Roque Centurion

the time of its formation, was their delegate to the Latin-American Congresses and was flanked by big Latin embraces and to

Paraguayan representative to the Bahá'í visiting Bahá'ís his name was always open

Jubilee in 1944 in Wilmette, Illinois. He served toward a warm welcome in Paraguay.

on the Regional National Spiritual Assembly Although renowned his life was characterized

of Argentina, Bolivia, Chile, Paraguay and as one living almost in

poverty and in the Uruguay from the time of its formation in most humble of

neighborhoods. 1957 to the date of his passing. A Minister of the

Government of Paraguay

Re was a man greatly loved in his country said of Rogue that he was the true Guaraní Paraguayan who represented and all radio programs devoted hours to the soul of his country. An Ambassador said eulogizing both his life and his theatrical achievements at the time of his death, He was personage who represented the new spirit of Paraguay and generations the head of the National School of Theater of Paraguay and was known as an artist, will gratefully ren~enzbei.that such a man lived among them. playwright, poet and teacher. During his last year of life he was paid homage for some He gave numerous talks about the Faith on various radio stations thirty years of devotion given to the culture and he spoke of the Faith constantly to the many of Paraguay. His body was laid out in state to his office. The Hand of daily visitors of Paraguay taking charge of his funeral, in Aemann Grossnian said, "Does his cooperation with the Bahá'ís, with Bahá'í really recognize its great loss? IZe was truly a great soul." An Auxiliary manorial services held in the theater and at the Board member, who knew him well, wrote cemete~y. A grief-stricken country joined In that Roque's sacrifices and sufferings a shared sorrow. for the Faith had Roque was known for his great humility, been intense and that it might &ell be that his death would prove a colmpassion and sympathy toward the suger- his death would prove a rallsom for &is country and bring a harvest ings of his people. As he would walk down the streets of the city of Asuncion everyone into the Faith in the future.

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Roque Centurion Miranda was like a father to the Paraguayans, and even during his last hours, ever mindful of the Faith, he kept repeating again and again, "What more

can I do for my people? What more can I do  
for my Faith? What more can I do to serve  
Bahá'u'lláh?"  
ELLENSIMS

FMTZX SHAVER  
1895-1958

Mrs. Fritzi Shaver, ardent follower of  
Bahá'u'lláh, left her home in Minneapolis,  
Minnesota, in 1943 to pioneer with her sisters  
in Sioux Falls, South Dakota.

A nature sparkling with beauty, laughter  
and love, Mrs. Shaver attracted hearts and  
enkindled minds. Her chosen professional  
fields were music and dramatics, and after  
becoming a Bahá'í, she augmented these  
with her greatest of all delights namely,  
teaching the Faith. Hers was the gift of  
sensing deeply the spiritual needs and aptitudes  
of her listeners.

Fritzi Shaver

In 1946, when the beloved Guardian passed and patience, teaching from her bed to  
launched his Second Seven-Year Plan and the very last. Her faith was  
indomitable and

called for pioneers to establish the Faith in shed its radiance in her angelic  
submission

the capital cities of ten Western European to the Will of God. Deeply touched  
by the

couplets, the two inseparable sisters offered special prayers of the beloved  
Guardian, and

their services. The European Teaching Commission - by the love, helpfulness and  
generosity which

Initiative of America chose Bern, Switzerland, streamed in to her from all  
directions, she

far them, and on April 7, 1947, they arrived and would frequently remark: "It has  
been worth

at their post, overjoyed to be met by four of all of the suffering to  
experience this divine

the Geneva friends who had so faithfully love!"

travelled to Bern to welcome them. On the Two thousand friends from  
all parts of the

same day - Easter Monday - the First Bahá'í world attending the Frankfurt  
Intercontinental

Feast in Bern was held by this little group of twelve were witness to  
another rare

six, in the sisters' room at the Krantz Hotel. privilege which God in His great  
bounty

The story of the development of the Cause in accorded our beloved "Fritz?". On

July 27,

Bern in those early days will be written by 1458, when the message of her passing was other hands. read from the podium in

FirmHurt, this

After six years in Bern, Mrs. Shaver's glorious assemblage rose to its feet and

took pioneering in other cities, including centered its thoughts upon her while prayers

Basel, where she again joined her sister, and were being read. How unfair~omable to

from whence she left Switzerland in 1956 to spiritual forces which were reelected in those

pioneer in Luxemburg. Before many months moments! In the words of returning friends,

Mrs. Shaver became seriously ill and was Fritz was carried to the AshB

Kii~gdon

forced to return to her sister's home in Basel. the wings of boundless love and devotion.

Intense suffering lay before her, during which On August

First Swiss~itlerland's Independence-

she b i z her affliction with undimmed sweet- ence Day-under blue skies and a smiling

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sun, Mrs. Shaver was carried to her resting Bahri's. It seemed to me that it wasn't an

place in the beautiful Hornli Cemetery of achievement--it was an endowment from

Basel. The accompanying friends, heartbroken God. She did not believe-she kt~ew."

by the loss, yet gave silent thanks that God To a close friend Farrtu confided that her

had released this faithful one from earthly earthly and happiest BahB'i mne~ories were

limitations for activity in the timeless freedom her simnstrs at Geyserville BahB'i School in

of loftier spheres.

California. She was present

in 1927 at the

ELSA STEINMETZ official opening of the school and attended

each summer thereafter for twenty years until

her family moved to Wilmette, Illinois. She

served on the school committee, taught classes,

and many youth activities. A intimate friend

of those days writes:

"She loved to sit and listen as a child for

endless hours to deep and profound discus-

Farruwas was gifted with a superior sense of the meaning of life and the thrilling intellect, a warm and vibrant nature, with which the Faith knits all the aspects of life great personal charm and, above all, with togetherness. She was passionate about discussion- spiritual capacity that was transformed into actions, and remained so. She found it essential service to the Faith which was the beacon to follow a thing to its ultimate conclusion of her life. Farruwas many friends felt the which made her a superb teacher." void that is left in the world which she had She once said that in her early years she was radiant personality passes on; yet the thought engrossed mostly in the spiritual and social was expressed repeatedly, in the hundreds of teachings but that her father's classes on tributes that poured in to her family, that administration had awakened a keen interest now she could fully and joyously use all of the in her in this aspect and it became of deep and innate talent which she possessed to such an vital interest to her. She was an articulate outstanding degree. exponent of the administrative order, its

Farruwas was born Mary Lorraine Ioas but uniqueness, and of its eventual fruition into was known from early childhood as Farrukh, the World Order of Bahá'í. She was a name meaning "Joyous One, - bestowed deeply consciors of the historic period of the upon her by 'Abdu'l-Bahá name which Faith in which she lived, spanned by the she loved. She grew up in a family who were leadership of the beloved Guardian, Shoghi completely devoted to the Faith of Bahá'u'- Effendi. At the time of his passing, while Bahá, her paternal grandparents having been flying to London to attend his funeral, she among the earliest believers in America. Her wrote her thoughts of him: '? . one - whom fatha's life had been indelibly stamped, as a part of us had never seen, but who was young boy, by his meeting the Master in identified as an integral part of the very America in 1912. He was to be called many fabric of this our Faith, one who had been

years later by Shoghi Effendi to serve at the very pulse of the word Bahá'í for those World Center, in Haifa, where he became of us who were born and grew up under his secretary-general of the first international alone." Bahá'í Council. Earlier he had been appointed Farru was seventeen, ready to graduate a Wand of the Cause. In 1955, her mother, from high school in 1937 when the first Sylvia, was also appointed to the International Seven Year Plan was announced. In January Bahá'í Council. Farru was aware of the fall of 1937 Shoghi Effendi stated that to establish these bounties; but she had, as well as a the Faith in thirty-four new states and superior mind, an independent spirit and her provinces of the United States and Canada conviction as a Bahá'í was not based upon was the obligation of each individual as well acceptance but upon certitude. One who as Assembly. Her thoughts and feelings had learned of the Faith from her and who had been galvanized by the Guardian's Plan and her-self became an outstanding teacher and she put aside her education in 1942 and went pioneer has stated: "The quality of Farru's to Boise, Idaho to pioneer in a state that did faith was unique in my experience among not yet have a Bahá'í Assembly. In April

!

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several Texas communities; and in April of 1948 both Dallas and San Antonio formed their Assemblies.

During her years in Wilmette, Farru served in multitudinous ways: as a public speaker on many platforms and in Bahá'í Temple meetings held in Foundation Hall; on the Public Relations Committee; the Bahá'í World Editorial Committee; as an editor of the Bahá'í News. She worked in the office of the Bahá'í Publishing Trust in Wilmette for over a year in an editorial capacity. She compiled The Story of Salvation used in institutes throughout the United States and other countries.

It was during her work at the publishing office that the message from Shoghi Effendi concerning the World Crusade of 1953-1963 arrived. Her response was electric. Her mind leaped ahead, contemplating how this awesome Plan would affect the world, her Bahá'í life, her own life. She could not know then that in 1943, Boise elected its first Local Spiritual Assembly, she would pioneer once again on the home front, in two countries abroad, and finally throughout her lifetime, Farruú was to be released to the Bahá'í Kingdom, before its response in this way to the messages of Shoghi Effendi. She went to Texas again and Effendi. A Bahá'í recalls vividly how she helped to establish the first Assembly in France. When Shoghi Effendi announced the World Plan in April, 1955. The following year, in 1956, she was elected to the second Seven Year Plan: "Farruú's joy and devotion to France at the request of the European enthusiasm were all that our Guardian could have wished. Here she served on the Executive Committee of the National Teaching Committee of Paris. She became the first Bahá'í to be elected to the National Teaching Committee because of the way Farruú spoke of it. Her work went on without cessation in developing the life I have had a special feeling about pioneering - chairman of the National Teaching Committee. She made it seem that pioneering was the most excellent teaching program that included details of the work. Farruú's teaching, workshops, and Leaving Boise, Farruú returned to university regional conferences with that same quality of life and graduated with distinction, a Phi Kappa Phi member and followed through that she Beta Kappa, from Stanford University in had. four Local Assemblies were formed in 1945. A fellow student at Stanford recalls the provisions. She helped to locate the Bahá'í site for France west of Paris on the incisive mind, capable of absorbing an almost infinite and the endowment property located unlimited number of facts, analyzing them, in the southwest, central part of

the country,  
 evaluating them and using them in new both goals of the World Crusade, One of  
 her  
 contexts. She was a joy to her teachers who &st, magniificent services to a  
 community  
 on more than one occasion in my presence which she loved was her indefatigable  
 work  
 praised her attitude and ability." As a Bahá'í the preparation for the  
 convention that  
 she also felt that her ~niversitywork was a elected dm first National  
 Spiritual Assembly  
 reflection upon her Faith and her self-imposed of Fcauce in 1958. Throughout all  
 of these  
 standards were very high.                      yeass of service, imde diEmlt  
 aft21 the loss  
 Her participatioxl in the second Seven of Shoghi Effendi, Farm& was outstanding  
 Year Piad began in the south est, particularly for her ribsolute firmness in  
 the Covenant, for  
 in Texas. She fbXIou.ed a series of public her elucidation of and courageous  
 adherence  
 meetings given by her father with a regular, to the ai% mU~istrative  
 principles of the Faith.  
 weekly drcuit or te'tchixy: that included There were times when krer efforts in  
 these

MORIAM

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directions, coupled with her less than robust    was elected to the Rqiaaal  
 National Spidtr~al  
 health, brought deep suffering.                      Assemnbly of the Bah2is of  
 Central America,  
 Early in 1959 she returned to America for    Mexico and Panama, which at that  
 time also  
 medical treatnent. Though aware of the    encompassed the Greater  
 Antilles and a  
 seriousness d her illness, she showed her    major part of the Islands of  
 tile Pacific. In  
 moral courage at this time in insisting that    1954 she was re-elected and  
 served as Record-  
 her beloved parents should not know or be    ing Secret;ll.y.  
 distressed at a time when they were over-    Amy llow decided she would  
 pionezr to  
 whelmed with work at the World Center.    Escash, Costa Rica, and offer  
 what services  
 Regaining some vigor, she once nlore re-    she could in the consdidation  
 of the Assembly  
 sponded to the call for pioneers and in the    and the comni~mitythere. 1x1  
 1560, however,



of C o l h . Then she further continued her Effendi's World Crusade and she was  
dedicat-  
education by taking up accounting at the ed to the beIoved Guardian azd gladly  
gave

Professional School in Panama City, graduat- her life to the service of the  
Faith of I3ahA'u'-  
ing in 1927. Ilih, A most bcfirting tribute

to Amy Mc-

To her family and the business world Amy Allister would be found imi the words  
of

was thought of as a self-discipljnwian and the Master:

was always methodical in her pt~rsaits "The disciples of Christ

forgot tl'ieinselves

throughout her life. Her ntotto was, "There and all earthly things,

forsook ail tiieir

is only one way to do anything, and that is, cares m d belongings.

purged thenlselves

the right way." of self and pgsion and with

absolute

In 1953, scarcely three years after entering detacluilenl scattered far and  
wide and

the Faith-yeas .n,hicli had been spent in engaged in cdling the

peoples of the world

stalwart and constant service to the Local to the Divine Guidance,

until at Iast they

Assembly and community of Coi6n-Amy iliade the ~ o r l

danotiler world, illumined

the surface of the earth and even to the last

hour proved sdf-sacrificing in the pathway

of that Beloved Oue o f God."

ELLA W. DUEFIELD

1373-1962

Ells Warden Dxfield was born in Pitts-  
burgh, Pennsjilvanra in IS73 of Scottish-X~ish  
descent. the family name bekg SenlpXe. Both  
of her parents were from the region of New-  
townards and Belfast, Irehld, but they had  
come to the United States wlior~they were  
very smaU chi!dren. Ella's parents were  
merubers of the I'resbyterian church and  
she was reared ill a family whose life was  
deeply influenced by the essential teachings  
of Christianity and a strong bdief in God.  
Ella had a great love for nIusic and her  
ability to play the piano Iron1 an euly age  
found her attracted more and moss to the

world of music. She also had a high caliber voice and during a period of ten years was well known on the concert stage, and she felt that it was possible for her to sing in several of the largest churches in her native city. She was an avid reader and a constant study of the creative Word gave her a great reserve of potential which served her well. She married Dr. Thomas Cann, a surgeon, and from this union a daughter particularly in her later years was born. Her unhappiness in this marriage was mentioned in the Guardian, Shoghi Effendi, called "The American Believers" which was published within four years of her husband's death. Three years later she re-married, this time to Dr. William Duffield, M. D., and they established their home in Los Angeles, California. It was during this time that Ella Madeira on September 30, 1953. Ten months after their arrival there they were asked to go to France by the European Teaching Commission, where the work of consolidating the Faith toward the formation of a National Spiritual Assembly was being carried out. In 1933 Ella, inspired by her daughter, had been inaugurated by the first home of the Faith at the home of Mrs. Martin Carter, and the speaker at the time was Beulah Stosrs Lewis. Ella often the Faith on Madeira so Ella and her daughter said that she did not know the moment when she accepted the request of the Teaching Commission, but that it happened and arrived in the city very soon after she began reading the Teachings, which was Nice (Alpes-Maritimes), France in June of 1954.

station of Bahá'u'lláh.

Ella Duffield was in very

delicate health

From the time she accepted the Faith when she left her home. but in spite of this

her life was spent in dedication to serving she was able to serve for nine years of the

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Ten-Year Crusade instigated by the Guardian.

It was during the last four years of her life, at a time when she was prudently bed-ridden, that her great spiritual capacity was most strongly felt by everyone who came in contact with her, and although many of the people who visited her at this time do not speak her language. nor do they, they felt the great assurance in the Faith that she had and Ella, who knew that a new and happier world was being born, gave forth a quality of humor that was a delight to those around her.

In her 89th year, this Knight of Bahá'í passed into the Abhá Kingdom and she is buried in the Cemetery de l'Est, high in the hills overlooking the Mediterranean.

FRANCES WELLS

Frances 'C'Yells

1906-1960

Frances Wells, West, was a pioneer Guardian who was particularly pleased with her

whose labors for the spread of the Faith of achievement of being able to take the Faith to

Bahá'u'lláh took her far north to Alaska to Barrow above the Arctic Circle, where,

and then, much later, to Luxembourg in the under most difficult conditions she worked

heart of Europe, where, on December 22, among the Eskimos for three years, which

1960, she passed away and she was buried led to the acceptance by the first Eskimo in

in her goal city of Yifferdange. Her determination of the Faith of Bahá'u'lláh.

mined and dedicated services recall these the Pilgrimage to

In 1955 Frances made

words of Bahá'u'lláh: "They who are for the World Center in Waifa. Stopping in the

saken their country. The purpose of teaching Benevolent countries on the way back to Alaska,

On the day these shd be the first spirit she decided to answer the urgent  
call to  
strengthen the faith in the pioneer in a European  
goal city and on  
great can contribute to it. . . . On August 3, 1959 she arrived  
in Luxembourg  
indeed the prime of noble deeds." and settled in the town  
of Differdange.

Frances was a child of six when 'Abdu'l- Although ignorant of the languages and  
Baha'i visited Los Angeles. As in his custom, customs, she followed in the  
steps of other

He called the children around him and Mrs. pioneers and was able to gather a  
group of

Hattie Cline brought her nieces to him. Little sincere friends around her.

Frances was

Frances, with her flaming red hair and green faced with many tests in her new  
post and

eyes received her gift of roses from the handled them with the same courage and  
Master, but secretly, she told us, she wished perseverance that she had shown  
in other

they had been candy. adverse circumstances.

All her life Frances served the Faith, first After attending the  
ceremony of the laying

in Los Angeles and in Big Bear and then in the corner store of the Mother  
Temple

1943 in Alaska where she pioneered for of Europe at Frankfurt, Germany. on  
November-

seventeen years. In Anchorage she worked for 20, the condition of great  
fatigue which

with Honor Kenton helping with her Frances had been a feeling suddenly became  
famous "Book Cache", giving radio talks, very acute. On December 7 she

entered the

teaching, visiting many cities, and engaging hospital at Esch where 11  
patients = many

in many other Bahá'í activities, The beloved diagnosed as leukemia; she lived  
only three

924 TREBAHA' - WORLD

I

I

more use. During that time she was lovingly  
attended and nurtured by her Bahá'í friends  
until on the night of December 27 she quietly  
slipped away.

December 31, some seventy Bahá'ís and  
townspeople assembled to pay Frances homage  
at the service held in the open air before the

casket. The Mayor of Differdange was represented and Mr. Donald Cruz, the secretary of the American Embassy, represented the United States Government. Mr. Ben Levy, of the Benevolent National Spiritual Assembly had been chosen as the spokesman of that group as it was though hearing Frances teach the Faith in Alaska that he had become a Bahsi, and Hanor Kempton, whom Frances had followed to Alaska, and who had introduced the Faith in Luxembourg in 1946, read the last prayer.

Frames Wells, pioneer, lies on the slope facing the Holy Land with the Gospels of Bowers that she so loved spreading out in a bright carpet around the area, and the great iron mines toward the rear, symbols, perhaps, of her iron determination served the softer flowers or spirit.

Harry Edwin Ford

in the woods with his father;

the word of

VIRGINIA ORBISON nature was his home.

He received his education in Upper New York, graduating with a B.S. degree in education from Syracuse University. In 1910 he

HARRY EDWIN FORD accepted his first official teaching position

1892-1954 and from then until he retired in 1948, in

order to devote all of his life to the Bahai

The little white signal flag went up in the Faith, he was a teacher and principal of

window. schools,

There was a shout, "Uncle Harry is well When Earl-y first heard of the Faith about I

enough to have us come." 1936, he said at once, "But I

have thought

Small feet hurried along the apartment out my own religion; it does not need a corridors. church and does not harm any

living thing."

Tile children's hour had mine! In truth he had been waiting for the Bahai

Up to the last day of his life on earth, Faith! He became active at once. He taught

Harry was with children. at Green & re. wrote short stories for children-

How well he understood them, and how often, served on national committees. they in twilight, loved him. Upon the suggestion of Shoghi

Effendi,

This understanding of children, and for the Harry and Bahiyiyib Ford moved from New

world of nature, were Harry's dominant York State to Colorado Springs in 1948. characteristics.

Mr. and Mrs. Mathews had asked them to

help manage the International Bahá'í School.

Harry Edwin Ford was born in Rushford, Maine. For five years Harry was active at the school

New York, August 7, 1892. His father was in the summer months. then traveled ex-

a lumberman and their home was a cabin on the edge of the forest. Harry was the eldest of six children; the first little ones he loved and Shoghi Effendi again conferred a mat

care for. Much of his early youth was spent blessing upon Harry by asking us to go to

IN MEMORIAM 925

Johannesburg, South Africa, to pioneer. The Xmas of the Antipodes have cause

Although. Harry was ill he knew this was the to be grateful for her many services; her name

will be forever remembered as one of the

that he prepared for the trip. &st pioneers of the Faith from this area.

July 1953, Johannesburg became his final home. In a small one-room apartment, he prayed to be allowed to find receptive hearts in this city of no friends.

His strength was rapidly failing but he could just manage a short walk each day. One day he found them. Like a piper he found them. Soon they were believers received the

approval of the beloved

Guardian for his

to have quiet was to put up the little white pioneer project to Son-ali in 1955. Assured by

flag in the window when he was able to see the promise of success which Shoghi Effendi

them. He told then stories of all the growing had given him, he arrived in Mogadiscio

things around them, and of the new Messenger on Bahá'u'lláh's birthday,

and by his warm-  
 for his Day. The children told their parents; heartedness and beautiful  
 chanting endeared  
 the parents cruel to see the much loved himself to us all. His style  
 of chanting was,  
 "Uncle Harry." Thus the first class on the indeed, unique and he became  
 a nightingale.  
 Faith was established. He studied hard and  
 learned to speak not  
 On January 31, 1954, Harry quietly passed only Arabic but sufficient  
 Somali (which has,  
 from this world into the next. He is buried in as yet, no script) to be able  
 to teach Efe Faith.  
 Johannesburg. Efe taught with such love,  
 patience and  
 The tributes he would have wanted most, sincerity that he was able to  
 attract many  
 followed his passing. A cable from the beloved souls. He not only taught the  
 Faith, but  
 Guardian reading: "Profoundly grieved pass- mathematics, Arabic and  
 English to the many  
 ing devoted exemplary pioneer-reward Abhari young men who were unable to  
 study at school.  
 Kingdom-praying progress soul. . ." The &st IRf\$vbN after his  
 arrival in Mo-  
 A lovely bunch of African flowers on his gadiscio, he was elected to the  
 Local Spiritual  
 grave was marked: "From The Children." Assembly, and he was also an  
 active member  
 of the local teaching committee. He continued  
 to serve on these two bodies until he fell ill.  
 He taught early morning, mid-day, evening  
 and night, and even during work, fearlessly  
 DULCIE BURNS DIVE and with as much wisdom as his ardent  
 nature  
 permitted. He showered love upon his converts  
 On Tuesday morning, 18th September 1962, and in less than two years  
 brought six souls  
 valiant pioneer, Knight of Bahri'u'llah, Mrs. to the Faith, in a country  
 where fanaticism  
 Dulcie Burns Dive, passed to the Abhari and opposition made many  
 difficulties.  
 Kingdom in Auckland, New Zealand. The Most young men would  
 have been bored  
 Faith has surely lost one of its most devoted and complained of the  
 dullness of their life  
 servants in the Pacific area. here, but although he lived

such a simple,  
 Mrs. Dive, after working with her own restricted life, he was always  
 radiantly happy,  
 community in Auckland, moved to Australia, which, combined with his  
 kindly, sympathetic  
 where she was active in the teaching work and nature, made him not only  
 magnetic but a  
 served for some years on the National very successful teacher.  
 Even the fanatical  
 Assembly of Australia and New Zealand. people who came to the shop  
 to threaten M m  
 When the Guardian called for pioneers to during his life, were shocked  
 to hear of his  
 settle virgin areas Mrs. Dive left for the death and declared that he  
 was a very good  
 Pacific islands, where her services were young man.  
 invaluable. She served on the Regional One of his spiritual  
 children transferred  
 Spiritual Assembly of the South Pacific from to Afgoi; together they  
 started extension  
 the time it was formed in 1959 until her death. teaching, Cym's waveling in  
 the crowded

975

#### THE B A F I A ' ~ W O R L D

he was w~complai~~ing and unclen~anding.  
 When his condition suddenly became serious,  
 he was hurried to a hospital. This was during  
 the Kampala Conference, which he had so  
 hope to attend. A cable was sent, asking  
 for prayers, and beloved Amatu'l-Baha  
 R6l~iyiyih~ h n 1 1 herself called upon the  
 friends to join in praying for his recovery.  
 The cable informing us of her solicitude for  
 him came to lighten a very dark day of  
 suffering. After the conference, his uncle, the  
 Hand of the Cause, Mr. Samandari, visited  
 Mogadiscio and gave Q r u s great happiness;  
 some of his old radiance returned to his face.  
 It was discovered a serious operation would  
 be necessary, and he was sent by air to Nairobi  
 on March 19; with broken hearts his relatives  
 in Mogadiscio helped the now frail and  
 pathetic figure to board the plane—a shadow  
 of the former Baelly built, handsome young  
 man. The operation proved to be useless, as  
 he was suffering from advanced cancer.  
 Doctors and nurses were all deeply impressed

A - +

with his gentle and courageous character.

He dipped from this life to the next on the

Somali bus or an open lorry. One of the evening of April 5, 1958,

with the Nairobi

contacts that he made in Afgoi moved to the pioneers watching over him.

Altho~xghit had

bush; Cyrus found a young man who can% been hoped that he could

regain sufficient

from the same bush village and was returning strength to pass his last

days with his beloved

on foot that evening; he insisted on accom- in other, he was destined by

God to serve the

panying him, although he was told that the Faith in death as in life.

The Nairobi friends

way was rough and long. They arrived at were able to acquire a BahZi

burial ground

at nightfall and Cyrus went to the hut of his and obtain special

permission to bury both

friend, shared his strange hold and slept black and white in the same

area. Thus he

beside him on a mat. The other villagers were helped to win another god.

astonished to see a white man strajlii~gwith 11 The Hands of the Cause in

the Holy Land

them. Next day, very early in the morning, cabled: "Confident spirit

devotedly enkindled

they made their journey back to Afgoi, #c pioneer receiving reward

presence beloved

sun beating down on them, and the dust Guardian Abha Kingdom.

hazy Shrines."

choking them. Cyrus returned literally, burnt by

the sun, tired with the long walks but happy

that he had obeyed 'Abdu'l-Bah's wish

literally.

When Cyrus heard of the passing of the

beloved Guardian, the radiant light was

extinguished, and he said in a broken voice:

"There is nothing to live for now. Life without

the beloved Guardian has no meaning." The high point in the

lives of our parents

Not many days later he became unwell. was in the summer of 1921,

when we all

At first he was nursed at home, all this time visited 'Abdu'l-Bah in &fa,

Palestine,

receiving a diwan of students and contacts, la\* a farewell talk, on July

23, 1921, He said:

who came for lessons in Arabic or mathematics, or for "bedside firesides." He continually apologized for giving trouble, though, in fact, Holy Shrines. You

IN MEMORIAM

"You have journeyed from region and arrived in this Holy Shrine. You have visited the two

927

must appreciate this gift. Not everybody has such a gift. You became converted in it with utmost sincerity and with your attention turned toward the Kingdom of God completely. While you were here, we were pleased with you and you with us. Visiting is good like this - it is of worship, This visit of yours is well accepted in the Kingdom of Abha. Its results will remain with you forever. Therefore, you should thank God that you attained to such great Bounty.

"Now that you return, your going should be like the breeze that comes out of a rose-garden-the breeze that has a very sweet fragrance. You who return should be in utmost joy and mirth, and with great glad tidings be the cause of the happiness of the friends, that whoever meets you may be filled with joy.

"Convey to every one of the friends the message of kindness from me. You, yourselves, must be like letters, letters that speak. I wish to write to every one of the friends, but

Edtvin Whitaker

Mattoon

you know that I have no time. I am always with you. My heart is with you. I will never forget you."

When leaving this

mattoon, they received an

It seems to us this was true; our parents various

imitation to a forum at which

spent their lives in showing kindness and be discussed. At

religious subjects were to

thoughtfulness to people everywhere. some of the Bahá'ís

these meetings, they met

Dad was born on a ranch near Galatea, developed a keen

who lived in Urbana. They

Colorado. His parents, Edwina and Charles Mattoon, were

interest in the Bahá'í

Mattoon and Mae Whitaker Mattoon, were

of the friends received a

letter fi-0111'Abdu'l-  
pioneers to the W&. With then1 he lived in a Bahri, it was a treasure  
for all and evzryone rushed to read it.  
sod hut for a few years. Very early in life, Dad's interest in the  
Dad learned to recite and sing. One of his  
Faith contimed to glow, as was shown by his  
great pleasures throughout his life was taking  
correspondence with mother during the  
part in and directing amateur dramatics world war (he %as a  
and talent sliows. 13s parents returned to First Lieutena~itin the  
United States Army). Illinois when he was twelve years old. Dad  
centered wound his Many of his letters  
received both his Bachelor of Science and thoughts about the Faith  
and the Bahk'is he met in other lands.  
his Master's degrees from the University of Illinois, In the years after the  
war, the desire to visit 'Abdu'l-BahB became  
He married Annie Ellen Crathorne in 1912. stronger and  
stronger; finally, he  
They had a full and rewarding life together wrote and asked for  
and shared he great experience of discovering permission for him and his  
family to ixake the pilgrimagz. A few months  
the Faith. They Grst heard of it while attending before 'Abdu'l-Bahj  
a Sunday School class in tile Methodist died, their wish was  
granted; we rerminsd in Baifa for niiieteen days.  
Church in Urbana, Illii~ois. Prof. Jacob Kuaz From 1920 to 1929, oar  
was the teacher and he told them of a great principal of the High  
father was the prophet, Bahit'u'llgh, who had appeared in Illinois. He was  
School in St. Joseph, the East. Shortly after this, Dad read an  
iistr~menta! in buiiding a fine new school with  
announcement in the paper about a lecture at is now the pride of the  
beautiful gt.ounds which the Unitarian Church entitled "The Life of  
countryside. He was very interested in helping  
Muhammad." Motl-ier and Dad decided to go. deseiving students.

928

#### THE BAHh'f WORLD

In 1331, Dad accepted a position with the highly meritorious. Assure fervent  
prayers  
Cl~icagoPublic High Schools. In 1435, w progress his s o d AbhA Kingdom."

bought a home in Wilmerte, Illinois. From His body lies in the  
mn~cteryin Key West.  
then on, Dad's activity centered m t m d the On the marble stone that covers  
the grave  
BahA'i House of Worship where he can- a-e engraved the words of Bah5'u'll&h, "1  
tinuallyserved as a guide. He was the cllairnlan have made death a messenger of  
joy to thee.  
of the Natio-nal BahA'i Archives Committee Wherefore dost thou grieve?"  
from 1834 to 1947. We served on the I~~tes-  
America Teaching Committee for many  
years. He visited most of the countries in  
Central and South America in the summer  
of 1949 assisting the Bahi'i activities. This  
meai~tnmch to him; he always wished to  
retwn. He also visited and worked with the  
Omaha Endians in Macy, Nebraska. CARL SIGURB H~GBERC  
During all this time he was a loving husband, 1902-1962  
father and grandfather. He had a capacity  
for giving freely of his time and devotion On J m ~ e27, 1962, seated  
on a bus coming  
and love. Nothing was ever asked for in home at noon, Carl Sigurd Hiigberg  
suffered  
return. a heart attack and died.  
Dad had long desired to pioneer, and after Boxn in Giiteborg, Sweden, in  
1902, Sigurd  
the Guardian launched the Ten-Year Crusade had gone to Amexica at the age of  
24. Having  
this desire gtew into a reality when he and conlpleted his school. education  
and served in  
nlother arrived in Key West, Florida, in the Swedish Navy, he sought a wider  
field  
A u y s t 1954. There he devoted his energies of opportunity.  
to teaching, He had realized Ms dream and Was it a foreordained plan  
which fed him  
felt very grateful. He made many friends and to the B W l Faith, through his  
wife, Alethe  
gave the Message to everyone he could. He Holsapple, and then back to his  
native land  
became wdi known to the Negroes in Key as a BahB'i pioneer? At the time he  
became  
West and was asked on several occasions a BaWi in southern California in 1948  
to speak to the students attending the Negro Sigurd's work as a salesman took  
him through  
High School. eleven western states.  
Earnestly he en&avored  
Pa February, 1955, he suddenly became ill to apply the principles to business  
relation-

but continued active in the Bahá'í community and to put into action those  
Words of  
and to his great joy Assembly was formed Bahí'u'lláh: "Should any one of you  
enter

in April, 1956, The loving spirit of the Bahí'is a city, he should become a  
center of attraction

was a great solace to him. His spirit never by reason of his sincerity, his  
faithfulness and

faltered, love, his honesty and  
fidelity, his truthfulness

Mother has written: "During his last and loving-kindness towards all the peoples  
months, he was so unbelievably brave and . . . of the world, so that the people  
of that city

never complained. He never lost his desire may cry out and say: 'This man is  
unques-

to go to South America and when the Conference was held in Bahí'í." Over this  
widespread

reference was in session in Havana, Cuba, he said many prayers and sowed  
many

said he felt able to go. . . he surprised the seeds. In order to attend  
Feasts he often

friends there, He came back very happy about traveled long distances to reach  
the nearest

meeting them. Just a short time before he died Bahí'í community.

he gave an inspiring talk to a group of Bahí'í. What a joy It was to  
Sigurd when the first

Group is and guests in Key West. . ." Spiritual Assembly in Mother's home  
community,

On December 24, 1954 Dad passed into Culver Township, was farmed! He felt his  
the next world. Mother asked us to notify home richly blessed through Bahí'í  
firesides

the Guardian. The Guardian's reply, which and by welcoming groups of Bahí'í youth  
was a great source of comfort, is as follows: and their friends,

"Grieved news dear Father's death. Pioneer 511954 Sigurd suffered a  
serious illness and

teaching administrative services unforgettable, a period of discouragement  
followed, One

930 T E E B A P - ~ A W ' ~ O R L D

Dwight Lamb, and later by Father's passing of a 1954 and, accompanied by Mr. and  
Mrs.

cherished daughter. Perhaps these were the Edward Bode, went to Mexico,  
Mexico.

incidents which drew Mother away from the 111 1855 Mother transferred to Costa  
Rica. For

social world to which she belonged, to search two years she assisted the work  
in Costa Rica,

for the things of the spirit. first in the City of Alajuela,  
a ~ i d later in the  
The friends she selected were sincere, village of Esca~u, Costa Rica. At this  
time,  
d them as a resdt of her advanced age, her health  
forthright persons like herself, a ~ with  
she explored many avenues of religious began to fag. She was not one to  
complain  
thou&t. She I~adno use for sanctinlonious but she deplored the check-rein it  
put on her  
piety and ncvr considered that she had any being active. In 1957 she returned  
to MBxico,  
special virtues, her sense of hul~lorwas too the country of her first choice,  
and there in  
great for that. January of 1859, she passed  
away.  
She first received the BahB'i Message in -4t her me~noriaservice, in  
the National  
California in 131e early 1930'5, Frit ~t was not Eja&-atu'l-Quds of MEXlco, Dr.  
Edxis Rice-  
kmt~Z1938 that she turned with all her heart Wxay said o f her: ". . .She  
seemed to love  
to B&2ufil&. She was seventy-one y m s of everyone and certaiizly evsrtroyono  
loved her.  
age at this time, a reserved, direct ~ ~ v m a Her~ . failing health even  
befole leturniag to  
Her lovc for BahB'ra'll&h 1109~'occcsmne such Mexico, made it i~npos~bie  
for her to serve  
a force in her 11fe that any fo'ar~xerbarriers h e Faith very actively.  
Howevei-, she came,  
af reserve were dissolved. She extezded her determined to do what she could.  
Even when  
love m d friendtness to God's chilrirez of ail she coeddn't leave her bed at  
the last, she Bras  
races 2nd nationalities. Her cvcry thought coasrantty assistifig in every way  
possible. . .  
seemed ta be doniinzted by the exampie of "I think one of the inost  
striking things one  
'AAbdu'L-Bahk. Eler home in Scverly Kills, notices about the Sah6'i Faith is  
the old  
California was given over Lo innumerable peapie. They nevcr appear se~~ilile,  
but are  
Bab5'i activities as well as to r g d a Stmdag dynamic and alive until the  
last. Pi. i s their  
evening "fireside" ~neelings. These meetings faith which makes a difezenie. It  
is ozle of the  
averaged fron~twenty to thirty pezsons, Inany greatest proofs of the Faith, And

Mrs. Young

of which became Bahá'ís and she now serves it to a very great degree."  
throughout the world, Her grave stands high on  
the mountain

When attending the Inter-American Conference on the Slopes that Overlook the Valley  
of Mexico.

When she came in Chicago in 1953, she was quickened by the simple headstone the  
beautiful words

by the spirit of the world-embracing Crusade of Bahá'u'lláh are written in  
Spanish:

and especially with one of its most important objectives, of carrying the Message to every

messenger of joy to "I have made death a

corner of the earth by 1963, the Centenary of the Declaration of the Báb. Wherefore dost thou  
grieve? I made

of the Declaration of Bahá'u'lláh. She never thought of herself as a teacher-  
its splendor. Why dost thou veil thyself

therefrom?"

coupled with her strong will and she was always

humble. When she heard Amatu'l-Eslám

Rubiyiyih Mahdavi, the beloved wife of the

Guardian, who had come to the Conference

as his special representative, she determined

to leave her native land and do what she

could to serve Shoghi Effendi in helping to

fulfill the goals of the Crusade. She was

eighty-six years of age at this time. The Lutfullah "Alizadeh" and

his wife came to a

statement which had impressed her was the Africa from Persia at the

beginning of the

fact that they could serve regardless of age. Crusade and despite perpetual ill

health "Eu"

Those who were too old could join to foreign lands in his pioneer post. He

was born on

countries, there by example, they could reach March 9, 1893 in TaSRiz, Persia.

One day he

others and they could "lay down their bones" stood with a group of young

friends watching

in these foreign lands.

a carpenter at work and this

man began to

She wound up her affairs, by the fall of sleep to the group about the Bahá'í

Faith.

I N MEMORIAM

93 7

carried him along, enabling him to continue

his service to the Cause.

The Bahii Cemetery, Nairobi, has been blessed to receive this second pioneer to give his life for the light of God which might be ignited in Kenya. His funeral was truly international, attended by Africans of several tribes, Americans, Persians, Scottish, Irish and English friends who came to pay their last respects; the service was in Arabic, Persian, English and Swahili,  
W. 'Atf z h n r ~

MUHAMMAD TAFA EFFENDI S ~ L ~ M  
1899-1962

Muhammad Effendi passed to the Abh Kingdom on 23rd November: 1962 in Tripoli, Libya. Born in Egypt on Oct. 17, 1899, Muhammad Effendi embraced the Faith at an early age and rendered memorable services to the Alexandria  
~ to the Natiaial  
Community,  
Spiritual Assembly of Egypt and the Shahn,  
Although Luffullah and the others were all and to the pioneering effort in Libya. His Muslims, what was said by this man interested was the privilege to be in the presence of him and he kept going back again and again Shoghi Effendi in 'the Holy Land at a time the day came when he totally over his pilgrimage was permitted only in to hear more of him embraced it. This choice caused a great deal of exceptional cases. His loyalty and devotion of unpleasantness in the family and finally he was shown at the start of the World Crusade decided he would have to leave Rome. He when, alone and without employment, he first went to Russia where he arrived and he proceeded to Benghazi and later in the beginning of the great revolution there. He was a member of its Local Assembly, the first one managed to escape and made his way to be formed in Libya. In 1953 he went to Holland, Austria and finally, London. Tripoli and became a member of that time's  
When he arrived in London, he knew no first Assembly, which was formed at the time English but regardless of this handicap he in 1954, was Vice-Chairman of the

Assensbly

was soon giving his services to the B&Wi at the time of his passing.

Cause there 2nd he was one of the handful of

young people who started the first youth

grmp of h~f2i1d.He worked and tzught

with the English Brrhi'is for fourteen years

and then, with the Guardian's blessing,

returned Fo his n&e counkry of Persia in

1936 wberc he renxkii~~ed for twcnty years,

carrynlig on fils work for the Cause. By 1902, ten years

r?ftcrthe ascension of

When he heard the Guardian wanted Bah5'u111&h, Thornton Chase, an American,

pioneers for Africa, he joyfiilliy accepted this had becoine the frst from the

t-vestesrl world

opport~lnityand arra:~ged to go to Nairobi, to believe in Him; Robert Tu:r?er,

the first

Kenya. He becanli: a member of the Spiritual hn~esican Negro; Thomas Breakwell,

the

Assembly and also of the Keiyya Teaching first Englishnlan; I-lippolyte

Dreyfus, d c

Conunittee. Although for many years his first Freilchillan and Kanichi

Yamamoto,

health was poor, the strezgtlz of his spirit twenty-three years old, the first

Japmesc.

## THE BAHAI WORLD

sure the Master ivould understand. He wrote

then in his awn language, humbly confessing

his belief in the Manifestation of Gad and

asking for ability to teach the people of his

native land. When he received a Tablet from

'Abdu'l-Baha in repiy, Yamanoto felt he had

been fully answered.

In February 1903 Moto received a second

Tablet. stating, ". . . there hath come a soul

from the remotest horizon wilo hath entered

the Kingdom of God."

In the early days of the Bah&i' Faith in

Honolulu there was no home where the group

of four could meet. Agnes Alexander,

Clarence Smith, Elizabeth Muthes and

Kanichi Yamamolu would go by trolley

to Pacific Heights and there on the hilltop

read the prayers m d Tablets.

Moto stayed six nionths in the Islands to

le a n more of theTcachings, axid left in 1903 to

become not only the butler but "a member

of the family" of Mrs. Helen S. Goodall in I  
 Kanichi had left his parents in the province Oakland, California. Mrs. Goodall  
 wrote I  
 I  
 of Yamaguchi, Japan and set out for a new soon after Moto's arrival that, "It  
 seems  
 world. He was an inciependexlt thinker, self- wonderful to me how the Spirit  
 bas taught  
 reiiia~t,earnest and adventureson~e.Brought Moto as he does not understand  
 English very  
 up a Buddhist, he liad becoille a devoizt well. . . . We is very happy and goes  
 about the  
 Chistian. In Hawaii on his way to America house as if he were walking on air,  
 especially  
 he worked for a B&ii'i f d l y , Also living if a believer comes to see us or  
 we have a  
 with this famiLy was Miss Elizabeth Muther meeting."  
 who helped '-Mato" with his English. When On August 4, 1904  
 'Abdu'l-BahB revealed  
 Elizabeth became a Bahai, her first thought a third Tablet to Yamamoto,  
 addressing him,  
 was to speak to Yamamoto. "O thou who art the single  
 one of Japan and  
 Miss Agils Alexander, Amd of the Cause, the unique one of the extreme Orient!"  
 records the story: The familiar words of  
 'Abdu't-Bahk on  
 ". . . , the power of 'Abdr~'l-BahSs Tablet marriage were revealed in a Tablet to  
 Yanla-  
 to her and her own earnest prayer, brought moto, who was married in 1908in  
 accordance I  
 about a great event in the spirit~~alworld, and with American customs. An  
 elaborate wedding  
 God used her as His instrument to conftrm the was plamed by Mrs. Goodail  
 whicli, was  
 first Japanese BahA'i. . .When she asked him attmided by all the R&&is and the  
 Japanese  
 how he knew it was the Truth, he answered friends of the couple. After the  
 ceremony,  
 by putting his hand to his heart, and said he Moto said to his wife, "I don't  
 want you to  
 knew there." be like a Japanese wife,  
 always bowing. I  
 Miss Muther wrote on September 8, 1902, want you to be like an An-iedcan wife  
 and  
 "Now he has reczived the Message, and I boss me!"  
 thought this evening, for the joy expressed in f n 1909 Mrs. Goodail  
 nloved to San

his face as well as his words of gratitude for Francisco but kept her Oakland home open the Truth of God, that he must have forgotten for BahB'i meetings with Moto in charge.

everything but to rejoice in God." Then came the historic visit of 'Abdu'l-

At once Moto wanted to write to 'Ahdu'l- Bahk, He arrived on October 3, 1912, m d

B&\$. He rewrote the lette~four tintes but His first talk was in the OaMand home that

stin thought Ixe had not adequately expressed evening; this was followed by other memo-

his thoughts in English. Finally, Miss Miztl~er rable occasions at which Moto served with

told him to write in Japanese, for she felt joy and radiance.

"The meeting arranged by Yaman~otofor

'Abdr'l-BahB to speak to the Japanese

Y ,M.C.A. at the QaMand Japanese Independent Church on October 7 gave Him special happiness, and He showed great Fayor to ali the Japanese fi-iends."

During His northern California visit,

'Abdu'l-Bahk stayed in the home prepared for Him by Mrs. Goodall and Mrs. Cooper;

it was Moto who had the privilege of iivii~g in this home aud serving his beloved Master

during those glorious days. 'Abdu'l-BahB Ioved the three Iitllc Yanlamoto boys, gave them Persian names and held them on His lap.

On May 1, 1961 Kanichi Yamanlato passed away. His BahB'i cklidren, now in busi~iessand the professions, came from different parts of the country to attend a special service arranged by the Berkeley Baha'is.

MARIOWYAZDI

Jahangir Ta'yidi

the hemor~bage.About twelve hours from the

This devoted BahB'i was a pioneer youth and courageous

to Knwail on the Persian Gdf. He arrived Kingdom.

in Kuwait in 1953 and participated in the Persian Gulf prayed

establishment of its first Spiritual Assembly, recovery o f this

time of the accident his pure

sou1 ascended to the Abh5

All the believers of the

throughout that &y for the

which was elected in Eajahil; and in the gallant pioneer, but it  
 was the Will of God to have this ransom for  
 second, in Hawalli. The services of Jahangk Ta'yidi will be of the world. The Muslim  
 tho Cause in this part magistral of  
 The services of Jahangk Ta'yidi will be of the world. The Muslim  
 magistral of  
 remembered forever. He courageously suffced Kuwait wrote with his own  
 hand a special  
 afl kinds of difficulties for the sake of pioneer- permission fur "the burial  
 according to die  
 ing, and settled in unfavorable and uncasy Bahri'i rites in the  
 Fslarnic cemetery."  
 areas, simply in obedience l o the hopes and A memorial mceiti~~g  
 for him was attended  
 wishes o f the beloved Guardian. by eighty- Baha'is and  
 noa-Bah8'i friends who  
 On the diiy of Maw-Riiz, March 21, 1953, listened to the Bah2i  
 teachings on the  
 as kc was leaving his house in the marfling, immortality of the soul.  
 Such a meeting had  
 he had gone only a short distance when he never been held in Kuwait  
 before.

was k~lockedd o m by a heavy wooden vase  
 fnft of dry earth which fell on bis head from  
 the window of a nearby house. We got up,  
 with blood pouring from his nose and fore-  
 head, arid managed to reach the h o ~ ~ sTwo e. PAUL GOLLMER  
 1886-1961  
 pasers-by witnessed the event and one of  
 them harried to stop a taxi and took the The friends called bin1  
 ibe "faithful St. George" of the Stuttgar  
 youth to the government hospital. A few  
 Bah2i community.  
 ~ncrmenrslater he lost consciousl~essand the His life bad been devoted  
 to the Cause of  
 sight of his eyes, so that he was unable to Bah&'ti'u'llah. He died an  
 September 9, 1961  
 give his rmme and address. It was later a few days before his 75th  
 birthday. He  
 announced that a fractured skuli had caused longed for those  
 everlasting realms into

THE BAHAI WORLD

which his dear wife Martha had preceded  
 him the year before.  
 Paul Gollmer was born on September 21.,  
 1886 in Stuttgart-Bad Clannstadt. [When he  
 was six his father died and his mother, a very

pious Christian, brought him up in firm discipline and loving strictness. At the age of fourteen he went to work as a journeyman joiner in Kanigsfeld; an accident caused the loss of several fingers and he could no longer continue in this field of work so he returned to Stuttgart and found a post with the "Allianz," a Stuttgart insurance company. Because of his willingness, industry, reliability and general ability he rose in the company. From his early youth he had been a true seeker and in 1910 he had the great privilege to hear of the Faith. He accepted it immediately with zeal and enthusiasm and all his life he was a loyal, devoted and very active follower of Bahá'u'lláh; and to spread the Cause amongst his fellowmen was his most

Paul Gollmer

I

ardent desire. He was an employee of the German

I

Bahá'í community which was founded in

I

I

1912 and at a later date became a member of meeting place in the local town, and at

I

the publishing house of the German Bahá'ís, that he tried to have public meetings

I

beginning its head in 1928. a ranged. When he met with success these

In 1913 he was blessed by a visit with meetings were visited by many contacts. 'Abdu'l-Bahá in Stuttgart. In 1919 the beloved After his retirement he visited a number of

Master houses with a Tablet, and in Bahá'í communities, groups as well as isolated

1936 he went to visit the Guardian in Haifa, friends, all over Württemberg whenever they

were deeply impressed with all that he were in need of personal or spiritual help.

had seen and met there.

When this ardent,

enthusiastic, devoted man

For many years he was a member of the faithful follower of the Cause died it was a

National Spiritual Assembly of Germany great loss for the friends of Stuttgart, and

and Austria, and of the Stuttgart local and many others in that area, and he will

always

Assembly on which he served as chairman be remembered by the Sawis grateful for

numerous times, E c rendered miqhie services the services he rendered the Cause of Uah&'uY- I

I

to the Faith in Stuttgart during the tiiiie of IIBh.

Adolf Hitler. PJthou& always loyal to the government, he was jlever willing to compro- nlise in any cluestisnu or matters concerning the eternal truths of the Faith\* He alsa did

a great deal in securing aiuch of the BahB'i

literature and saving it from the Gesiapo; he

FRANK ASHTON

was indefatigabtlc in contintlally strengthening

the bonds between the friends at a tiine when

Frvlk Ashton was born in

Froasham,

they were not permitted to gather together in England, July 3, 1879. He

attendcd school

meetings.

at Durham where he trained

to be a macllinist-

After the war he tried his best to have the engineer. He came to the United States while

prohibition of mzetiags cancelied and with still a yonng man and worked far many y e a s

thc help of John Cichenauer this request was in I3al larnafos the United States Government.

finally s u ~ s f u l .ITrom 1945 the frie~lds Later he was employed by the Pei~nsylvania

gathered a t his home far there was no other Railroad and the11 by the General Electric

EN M E M O R I A M

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Company. Duin:: World War I X he was ia the employ of the Navy Department in the Navy Yards at Kittery, Maine, and toward the end of the w a at Mars Island. Califo nia.

In everything he did he had a high sense of perfection and of duty.

Frank bras an expert: cricket player and member of chanlpionshitip teams in the United States. Wheii over fifty yeais of age he was s member of a teal11 which t o r ~ ~ eCanada d

and the eastern United States. He was an agreeable coinpanion, a good sport, and he was humble; Illroughout his life be was a lover of the o~~t-of-doors.

He heard of the Faith white living in Detroit, Michigan, from the well-known Bahá'í teacher, Mabel Dice-Wray Tves and became a sincere, devoted and faithful believer, ever busy in the Cause. For many years Frank was a member of the Spiritual Assembly of the Bahá'ís in Philadelphia and, later, of Eliot, Maine, where he also shared in the activities of Green Acre. His services, though unobtrusive, were always constructive and Gurdjieffian and to carry out wherever he went he was a stabilizing factor. He was firm in the Covenant. These qualities were a great asset when the call for pioneers response to the calls came from the Guardian. It can be truly said of Frank that wherever he went, people were glad to have him arrive, and when he left they were sorry to have him leave; his was a rare spirit. He had the most great faith in Bahá'u'lláh, demonstrated this faith through many trials and vicissitudes. The soul of honor, he was dependable, generous, sacrificial in his attitude. He was greatly respected, not only by his fellow believers, but also by the people with whom he worked. They trusted him, and through the bounty and protection of Bahá'u'lláh their trust was always justified, Frank was a living illustration of the phrase "His word was as good as his bond." in the teaching work

serve the beloved

his wishes.

One of Frank's chief

his instant, unhesitating

of the Guardian. In the

Plan he came from Florida

Portsmouth, New Hampshire,

Later, when he was

chosen a member of

Bahá'í community, he

for a pioneer in karmic,

helped establish and

Assembly them. In the

Plan he also went as a

New Jersey.

When his health became

advised him to go to a

went to Florida and

where he was as a citizen

Z30ssessed of an excelle~ltmemory and a as his hedth would ailow,  
 giving the Message  
 clear, distinct v~ice,it was his joy to recite and arranging mecti~ngs.  
 the B&b9sAddress to the Letters of the Living, Agait:, in the Ten-Year  
 World Crusade,  
 the Tablet of &mad, arid other gems from Frank could not resist the  
 call for pioileels  
 the Writings of BahA'u'llah, thi: B5b, 'Abclu'l- m d he vc)iurrteered for  
 the foreigo field.  
 BahSi an6 Shogbi Effendi. The many hundreds ii1 and ?rail, hs  
 moved to Miinterrey,  
 who have heard hill1 will never forget the Mexico, in July 1955, and  
 thsse joined in  
 spirit o f love and devotion with which he fornzing a group which was  
 destined to  
 spoke and the spiritual atniosphere that was achieve Asselnbiy status  
 within a month  
 created. His whole life revolved around dter his death on March 23,  
 1956. His life  
 ISahB'uytl& m d his greatest desire was to on this earth ended cvhile  
 he was serving in

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#### THE B A H A ' ~W O R L D

the forefront of the pioneer ranks of .the  
 Cause to which he Ezrzd dedicated his life.  
 After his death ize following message was  
 received from the beloved Guardian:  
 "Praying progress soul Kingdom. His  
 services meritorious."

HARLANE. OBER

In November 1923 a public meeting %as  
 held by a religious body-New Thought  
 Society-in Adelaide, South Australia, The  
 gucst speakers wsre Mr. and Mrs. EIyde  
 TItunn, recent arrivals from America and their  
 subject was the BabQ'i Faith.

Seated in the audience were Mr. and Mrs.  
 Percy kleade Aln~ond, perplexed, seeking  
 a faith, aware of something they one day  
 hoped to h d ; and now they were waiting to  
 hear yet another speaker. As they listened  
 their thoughts rapidly turned to awe, and  
 turning to one another they whispered, "This  
 is it," Their seaxch had ended, their road to

eternity had begun-they had found the Mrs. Almond carved a niche for  
 herself in

BaM'f Faith.

the early Baha'i history o i

Australia:

A Rose

Just two days after this meeting Mrs. Garden School was established by her for Almond and her husband entertained Mr. children in and around Adelaide, her gin and Mrs. Dunn in their home and accepted of music helping her very much in this work.

The Faith of Bahá'u'lláh, and as a result eventually she added something of wider

there was formed the first Bahá'í Group in a valley which was a Correspondence Rose School and the lessons

from this

In 1927 Mrs. Almond was to see the result school were sent to all the states in Australia

of her teaching work in her own home town. and as far as the island State of Tasmania

That year the first Local Assembly was formed where children were eager to get these wonderful

in Adelaide. This desire to do full lessons, so well thought out and well done.

farther afield to the State of Victoria, as they were appreciated by adults, too, who

pioneer. The Faith became very precious to keep learning about the Faith along with

her as the years passed; the Continent was their children, and in this way Mrs. Almond

Large, the laborers few and she realized there literally sent the meaning of the Great

was much work to be done. When she came to the Bahá'í children all over this vast

returned to Adelaide she accomplished in a continent. Today in Australia these same

useful work in goal areas of the Seven children have formed wonderful Youth.

Year Plan. In 1955 she and her husband Groups while others have become adult visited the Pacific Islands, New Zealand, and the West.

other places where they encouraged the At the time of her passing Mrs. Almond

pioneers in their work with the native population was a member of the Asian Teaching Commission.

Mrs. Almond's letters were known far and wide, on which she had served since its

and wide for the encouragement and inspiration in 1953, and she had devoted 37

years to new believers, pioneers years of her life to the Cause of Bahá'u'lláh.

and those serving in isolated places both She had kept her wonderful sense of humor

at home and abroad.

and every visitor to her home

happy time and always came away with a more intimate knowledge of the Faith. On December 23, 1960 she died. One of her favorite ~~~erses

"Waft, then, unto me, O my God and Beloved, from the right hand of Thy mercy and Thy loving kindness, the holy breath of Thy presence, that they may draw me away from the end of the world from the presence of Thy nearness."

Surely ~ v i t b these words in her breast Mrs. Almond passed to the Abha Kingdom.

'Azizu'ilAh San~avr dari was born in the city Samandari

of Qasvin, Persia, March 21, 1910. After finishing his primary education he went to the Bdik'l secondary school in Tih~Ln. As a wife, Bahiyyih, student he showed such zeal and enthusiasm in the honxknd in teaching the Faith that ever since he was known as a very firm Bah8'i. beioved Guardian's

When the Persian government decided to send students to Europe for further studies Turkey and went to He was one of those chosen. After years of study he returned to Persia a well-qualified service. Unfortunately- engineer. Although he was well known as a wiW1 his family BahB'i he was i~nnieaiately appointed as the year-and-a-half i s that pioneer head of all the sugar factories in different parts of Persia and he managed to conduct

these factories, in different stages of development, and in spite of many difficulties, successfully. The government later appointed him as

'Azizullah

positions, and with his

readered wanderiil

of BahB'u'llih.

When they heard of the

sail for pioneers the

their home in Persia for

reside in the beautiful

they rendered wonderful

Iy Mr. Samndari was to be

for only one

post; at the age of

suddenly summoned to the

the general manager of the Industrial Bank and commissioned him to go to Europe and purchase factories for the country.

1891-1962

One of the very early

believers of Australia,

Wherever he went Mr. Samandari demon- Adelaide, Sout.11

Mr. Robert S. Brown of

strated the teachings of his beloved Faith by AbhB Kingdom July

Australia, passed to the

his honesty, upright conduct and pure years of faithful

8, 1962 after thirty-two

character. Due to such excellent qualities and He abandoned

service to the Bah25 Faith.

his being known as a Bah&i-(for four years in the k~~nowledge

the physical garment happy

secretmy of ths T i h r h Local Spiritual As- enough to enable

that he had been spared long

sembly)-he was the subject of many severe worldly wealth to the

him to donate all his

attacks by the people. In order to spend all his life's work

BahB'i Faith. He had made it

his time and energy for the C'ause of God he and this hc did

to support the Bahi'i Fund

retired from all gavernmenfA ranks and great generosity.

with mfailing regularity and

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THE B A H A

R1usay-n R6ki was born in Cairo, Egypt, in 1878, the son of \$&j MaUB 'Ali Tabrizi, who was a BahA'i teacher and pioneer sent to Egypt by Bahtu'llkh. Rir~was a young boy whei~his father was killed during a teachiog journey ~ Z I Diar-Bekr, Turkey.

After the martyrdom of his father Ritbi stayed with hjs mother and thsn joined the household of B&j IMlfzk Ijsasa~S#tklir&sani who aided in his education at school, taught him eke Persian l m g ~ ~ a gtaught e~ hiin the

Faith, thus preparing hiill for iitture service to the Faith of Bahi'u'liih.

In 1899 4fAj Mir& F3asan and others were sent by 'Aiidu'l-Bah8as special meshcngcrs to the Uaired States mrl Epusa31 was choseil to be the intespreter for the group, They n?de &eir headquarters in Chicago, Illinois, and stayed irr the United States until 1982, ~ind Ri&i seized the opportunity during this time

to continue his college education.

After his return to Egypt, Rirbi worked as

Robert S. Brown a teacher of the English language at various

schools and later published two bi-weekly magazines. Although these magazines were published to help teach English, every issue

Mr. Brown was a member of the first conference which mentioned the Spiritual Assembly of Adelaide. Always Cause or its principles.

practical and just in administrative matters he During the year of 1906 the great B&B's

was, at the same time, kind and tolerant. His teacher Mirza Abul-Fadl stayed in Cairo

acts of kindness and generosity to those in and around him was one of his constant companions,

and need were too numerous to be counted. attending most of the meetings at which

He was a delegate to the first Convention Mirza Abul-Fadl held.

of Australia which was held in Sydney in 1934 In 1910 Rishi established Abbassia Schools,

and elected Chairman of this Convention as named after 'Abdul-Bahá 'Abbás, in Cairo.

was elected as Chairman of the first National Spiritual These were two schools, one for boys and one

Spiritual Assembly of Australia and New Zealand which for girls in which both Bahá'í and nun-Bakji

was formed at that Convention. He served youngsters were enrolled. The schools continued

in this capacity with great distinction for a time to serve the cause of education until

several years. 1919 when by form of

circumstances they

Although the last twelve years of his life had to be closed.

were ones of painful illness which made him In 1920 Ruw was offered the post of

unable to move about freely he never failed, to Inspector of Education in [he was liberated

to deliver the message of the Faith to all with Palestine, an offer which he gladly accepted,

whom he called in contact and his enthusiasm because it meant being near his beloved

never waned. Master, 'Abdu'l-Hasan.. His

post was located

The devoted service of his staunch early in Jerusalem and Born there he paid frequent

visits to the Master in Haifa. believer of the Faith shines like a bright jewel

in the early history of the Faith in Australia. After the passing of  
.Abdu'l-B&A, R&&  
remained f i m and fai~Vulin the Faith a d  
on the fortieth day of the ascension U b i was  
IN MEMORIAM 939

Cemetery in Cairo, and may the Mercy of  
God rest upon his soul in the Abhd Kingdom.

CARL SCHEPFLBR

April 8, 1883 May 17, 1962

The passing of Carl ScheBxer Imrics the  
departure of yet ogle nlorc from the rapidly  
thinning ranks of those who enxbractl the  
Faith of BahB'u'll6h in its very eajy days in  
hnerica.

About the year 1897 news of a "teacher"  
was brought to the Scheffler family by a  
cousin who mged investigation so persistently  
that several membe's of the family, includiilg  
Carl and his mother, went to hear %hat the  
teacher had t s say. This t e a c h was TbcAhh  
&&aym'li&h x7ho had coim from Egypt on  
business associated wth the Cllicago World's  
Fair of 1893. The fanlily attended his lect~rres  
and decided 'chat what Dr. IQaym'llAh was  
present to take an active part in the mcrnorable telling about ths Message of  
BahB'u41C14?^was  
meeting when the Wilt and Testament of logical, and as one of them said, "made  
'Abdu'l-Balla was read a ~ ~Slioghi  
cl Ei?'endi was sense," They attended Dr. Khayru'll&'s  
prociainled Gumdian of the Bal-iB'i Faith. classes and eventnaily became \$ism  
believers  
Ri&i ranaimd in Palcstinc, holding many and remained so despite Dr.  
Khayxu'liah's  
Imnport2.11t goser~l%neilt positions, until 1435 o ~ i subsequent  
n vioiation.  
when he was retired with a pension. D~rring There was of course no  
administrative  
all this time he was in constant touch with pl-ocedr~reas prese~t-dayBaha'is  
know it,  
the beloved Cruadh and was always glad to but one of the devoted believers,  
Ivrs. Fannie  
Be t h e contact with authorities in the area on Lescl~,lilore farsighted than  
the rest, perhaps,  
matters pertaining to the Cazse when the kept a record in a laxge ledgel. of  
ths mum,

Guardian requested him to do so.                      date and ,~umericalsequence  
 01 aU emoHees.  
 Upon ~ e t i r e ~ nRi~bi  
 e ~ ~ follotved  
 t        the Gnard- Carl Scheffler, zt tire zge ~f \$6, was enrolled  
 ian's instructions a ~ dreturned to Egypt in 1899, tft 665th lo haye declared  
 his hit11  
 wlzere he devoted dl his time and abiitiy to iii Chicago.  
 the ses\~iceof the Cause there, as a member        Qne of the great bounties  
 shoivered upoil  
 s f the Local t l ~ dNztitional Spiritual Assem- Carl SchcEler by BahB'u711&h  
 wss that  
 Hies, serving on various co~~imitkcs    and aiding Thornton Chase, Aibert  
 Windust, Albsi-t  
 in the translation of the Writings fro111 Persian Grecided and others, staunch  
 pillars of the  
 into Arsbic. He was always one ofthe teachers Faith, d l considerably older  
 than he, took a  
 in the Bah&i' Summer Schools. In his last days gi-eat intexest in his boy and  
 exerted the most  
 he was quite happy because he had beea abie profound inflizence on his  
 spiritual deveiop-  
 to complete extensive work oT translation melit. He had little formal  
 education, but  
 he had started and many of these translations inspired by asseciation witti  
 these great souls  
 are in manuscript forms.                      to study the Sacred Writings  
 of Bah&'u'llSih,  
 On Novcmber 10, 1960 Yrisayn Kithi he became a truly educated 1n21-ian d a  
 dedi-  
 passed away at the age of 82 after a long life cated servant of Bahfi'u'llkh,  
 the Mastsr,  
 totally dedicated to the service of BahB'u'll&h. and later, the bdoved  
 Guardian, Sl~oghi  
 His body was laid to rest in thc BahL'i EfTerxdi.

Wilmette, Ill~nois,he had great opportunity  
 to exercisc his rare gifts as a teacher-one  
 whose teaching was always dirmly based on  
 the BahB'i principles.  
 Characteristically, when Mr. Scheffler was  
 no longer able to teach. publicly, be began to  
 write, with the purpose of elucidating the  
 application of the Baha'i Teachirrgs to daily  
 living. These essays preseai the philosophy  
 developed during a lifeiin~eof close association

w~ihthe Teachings of Baha'u'll&hW  
 The g r i d occasioned by his loss is tempersd  
 by &the knowledge that his service did not  
 end wizh his departare from this world.  
 Following is the tributo of the Hatzds of  
 the Cause in the Holy J ~ n d :  
 "Grieved passing much loved Carl Scheffler  
 steadfast devoted tireless servant Master  
 eaaly days Faith h e r i c stop  
 ~ Outstanding  
 services Teinple Teaclrii~g adnlinistrative  
 fields period beloved Guardian's ministry  
 unforgettable stop Convey deepest synlpa-  
 thy family assure ardent prayers Holy  
 Shrines." (signed) Handsfaith May 20, 1962.

Carl Scheffler

In 1907 Mr. Scheffler, in company with  
 Mr. Chase and Mr. Arthur Agnew and his  
 family had the great bounty of being permitted  
 to visit 'Abdu'l-BahB in His prison home In  
 'Akka, an experience which deepened still  
 the Abhd  
 more his spiritual perception,  
 Her  
 Kingdom on September 18, 1954.

'ETHEL DAWE  
 1902-1954

Miss Ethel Dawe ascended to

At an early age Carl Sch&er became a passing was deeply felt by all who knew  
 and

member of the first "House of Justice" in loved her. Miss Dawe entered a  
 hospital

Chicago, autl~orizedand named by 'Abdu'l- in Sydney in January, 1954, and  
 during her

Bahk. Later he also served as a member of the prolonged illness demonstrated  
 such sweet-

Bahli'i Teinple Unity, and in 1925 was elected ness, love and radiant  
 acquiescence that she

to the National Spiritrral Assembly of the charmed all with whonz she came into  
 contact.

BahPfs of the United States and Canada, Her remaills wefe laid to rest in the  
 Northern

on which body he served as a nlenlber con- Suburbs Cemetery, Sydney.  
 tinuously until 1938, part of the tinle as its The National Spiritual

Assembly of the  
 National Treasurer, Bahgr'r'sof Australia and New

Zedand cabled

He was an effective speaker and rendered the beloved Guardian the sad news of  
 her

valuable service in this field. As a teacher for passing and he replied:

groups and individuals he wds m~surpassed, "Grieve loss devoted capable  
pronloter  
particular with youth. Faith Ethel Dawe notable

sexvices unforget-

In his chosen frdd of secuIar activity, first table reward assured Kingdom."

as a commercial artist and the11 as owner and Miss Dawe was born at  
Burnside, South

director of the Evanston Academy of Fine Australia, October 17, 1902. Of her  
early

Arts and Dirsctor of Art in the North experiences as a RahB'i she mote:

Evanston F'ublic Scl~ools,as well as some of "heard

I of the Faith in 1931 through my

the parochial schools in both Evanston and mother's cousin, Maysie Almond. She  
and

IN MEMORIAM

911

her husband were the lint two people to  
accept the Cause in South Australia on  
l~earingMr. and Mrs. Duim speak in Adclaxde  
in 1924.

"Aftel rearling Tile Hiddetr Words, The  
S e v e ~Valteys, and the Kildh-i-f&in, I recog-  
nized in my h a t the tnzth of the Revelation  
of Bd~k'u'liBh. My active pa~ticipationin  
the life of the BahB'i Faith began at a meeting  
held as a me11lorla1 to the Greatest Holy Lea[  
in July, 1932, a serious illness of many months  
prior to t h i s having caused me to miss the  
meeting held for Keith Ransom-Kehler who,  
however, had graciously visited me although  
I was not then a declared BahB'i."

In 1934 Miss Dawe was elected a nien~ber  
of the Spinkual Assembly of Adelslide and  
attended the Errst Australian BaliZi'i Coilven-  
tiou t~cldIn Sydney.

Miss Dave in 1937 was appointed tem-  
porary collaboraiar for Austrlia to the  
League of Nations and visited Geireva,  
S\~itzelrland.While working at the League of  
Nations, she met ~ a d a n l e ~ r e ~ i u s - B a r n e ~  
whose name had long been known to her  
through. Madame Barney's intimate associa-  
tion with the Holy Family at HaiFa, a d also Scott, and a week at Edith  
Sanderson's

as the doyen of women in the intellectual apartment.

Co-operation Section of the League of "From there 1  
journeyed lo London in

Nations. After visiting Budapest, Vienna in December 1937, and met. with  
 great pleasure  
 Germany, Miss Dawe was invited by Madame the Duchess of London. The greatest joy  
 was  
 Barney to visit her in Paris, at the time of the afternoon spent with dear  
 Lady Blomfield,  
 Paris Exposition of 1937 which was held in whose Loving radiance still  
 illumines my  
 Ule Gardens of the Trocadero. It was in these thoughts.  
 gardens that 'Abdu'l-Baha used to walk, "Then I set sail in  
 the Stinthen for Xajfa  
 where he would sit and overlook the playing at the invitation of the Guardian,  
 arriving on  
 fountains. The Exposition had raised the January 6, 1938, for approximately ten  
 days.  
 Pavilion of Peace--with its high column in How can I describe the Gilded  
 His power  
 which was placed the golden Star of Peace- and his love  
 surrounded on this earth.  
 overshadowing the whole of the Exposition. "The meeting with  
 Ri-biyih Khkn-zmwill  
 At the gate 'Abdu'l-Baha used to enter, the remnant as an inspiration with me  
 all my life.  
 Exposition had erected the Pavilion of Peace- The meeting with the Holy  
 Mother-Mush  
 Zone. In a letter Miss Dawe wrote: "The meeting was an  
 inestimable privilege. I  
 "Madame would take me to walk in the shall always hear her say as she folded me  
 in  
 gardens, following the path she had trod with her angels, 'Read the Words of  
 Bah'u'lli,  
 Rim. Precious indeed were the words she dear, read the Words of Bah'u'lli.  
 They  
 spoke, telling what the Master had said. are creative Words. Blessed are the  
 hours  
 Scarce could we tear ourselves away from the sight of the Word of God.'  
 the sparkling, playing fountains which He had "The visits to the  
 Shrines, to Bahji and to  
 loved so much. He Most Great Presence  
 at 'Akkii, made so  
 "Joyous indeed was the visit to Paris and great an impression that life is  
 forever  
 also the association with the Bah'i community- changed.  
 munity there; a Feast at the home of Madame "On leaving, the  
 beloved Guardian entrusted-  
 Dreyfus-Laraey, a week at the studio of Mrs. Edme to carry to Australia a  
 Lock of the hair

of Bahá'u'lláh, The Greatest Holy Led AMY DEWING  
 herself had arranged this lock. The Guardian  
 was sending it to Australia, to the believers, On September 11, 1959, New  
 Zealand lost I

because of their distance from the Holy Land. one of its earliest Bahá'ís with  
 the passing  
 He especially wished Father and Mother Dunlop of Mrs. Amy Dewing, at the age of  
 83. From

to touch the sacred lock of hair. the time when she first heard of  
 and accepted

"The precious lock journeyed with me to the Faith from Father and Mother Dunn  
 she

to the friends in Port Said and Cairo where they were active in spreading its  
 Message and in

Guardian had sent word that I was coming, assisting in the establishment of  
 the Ad-

Four memorable days were spent with the administrative Order of Bahá'u'lláh in  
 the

wonderful Bahá'ís there before joining the Antipodes. Her name will forever be  
 remembered

in Whioja for Australia. remembered as one of the

strongest and persevering band

"RILIS I was home in time for dear Martha of New Zealand believers who  
 remained firm

Root's last visit to Australia in 1938, which and the tea-leaf in the face of  
 many obstacles

was of such benefit to us all." and who lived to witness the  
 emergence of the

After Miss Daiie's return from abroad she New Zealand committed to an  
 independent

was appointed Talks Officer for the Australian exile, separate from that  
 of Australia,

Broadcasting Commission for South Australia. and with its own National  
 Spoken Assn in 1939.

Although her home was in Adelaide, she was

able to visit and assist the friends in Tasmania,

Melbourne, Sydney, and also to attend the

Yeri-in-Boo Bahá'í Summer School. Several vis-

JEAN SILVER

its were made to Canberra. In 1947, 1948 and

1949 she made three visits to Perth in Western Australia. Miss Jean Silver, who

passed away in 1959,

Australia, and in 1949 went to England for one month. August 14,  
 1959, was one

year where she assisted in the British Six-Year of those ardent early pioneers  
 who have lent

Plan. Her services on the National and Local distinction to the annals of the American Assemblies and on committees, as well as in Bahá'í Comirtuzity. I I was chiling the first the teaching field, are, as the Guardian says, great Seven Year i>im of Shoghi Effendi, "unforgettable." when the objective was the spread of the Faith, Miss Dawe's charming personality and wide according to 'Abdu'l-Bab's Tablets of the range of knowledge and experience made her D i v i ~ ~Plan, e frosghout Latin America, services very valuable in Bahá'í activities. As that Jean Silver w c ~ to t Caba to teach the a n executive oflicer of the Australian Broad- Cause of God. Year after year she remained casting Com~lissio~~ hex position as Talks at her post illness and advanced years Supervisor enabled her to meet many per- nsacle it impossiblefur h6r to go on pioneering. sonages of high standing both nationally and Together with Miss Jasephiile Kruka, Jean intc~nationally, to many of whom she gave succeeded irt esiabiishing a flourishing corn- the Baha'i Message, mnarity in Habaila. She tatigl-it the yoz;th and Z i i 1953 Miss Daliie accompanied Mrs. children as well as the adults and her merry Clara Dunn, Hand of the Cause, to the Fourth personality, deep conviction of the iruth of Xntercontiientai Conference in Delhi, India, BahB'u'llih's Message, and shrewd mind, m d frola tilere she again visited the beloved atti-acted to her many Erields and admirers. Guardian at the World Center of the Faith Indeed, frfim the many bttrs she received in Haifa, Israel. f~om the bcloved Guardiuz, it is clear he too a?-mired her indonlitable spirit. Mter the F a ~ t h was firmly established in Rabana Jean moved to Cie-nfuegos-"a hundred firesw- a d there lighted the fire: of " k love of Gcd in many hears. Her name will forever be honoured by the Cuban believers as one of the trail-blazers in the history of the development of t i ~ Faith k in

their native land.

## EM M E M O R I A M

-4th the assunnee of the New Day dawning upon hrmanity, a d Iceland in centuries to come will look back to her as ro the morning star.

Hiilmfridur hrnadtittir has been accorded

MARIONMor MAN

by the beloved Guiu-6ian the station of Iceland's first Baha'i. From her fifst contact witl1 the Faith in 1924 ui~tilher passiaq in 1955, she was alom in her xcdization o f the inissian of Bakit'lISih, the only Ycaiander to hail the glzd tidi~lgsof &c New Day. Far thrs acd far two ~nemoxableservices she will ever be honorecl in Icela~~dic history. She was the translator o i Ur, EssIe~aorat'sBaJil4'u'llhh and ii?e iVew Era into the Icelandic izraguzge, an

FREDERIXCk AGNES CAREY

1879-1958

Fzederika Awes Carey was

born in Cape  
endwing work of the gredest significsmce Town, South Afaicr;, on Deczmbcr 1, 1579.

at this time when the Cm;e is beginr>inpto Eler lifo \+as one of struggle and great deter-

proW in iceiaizd under the mome~:irm of the minatiar, to hold Fast to the principles of the

Ten-Ymr Cxusade. And she serve5 tireiessiy BahB'i Faith d d n g the time ~ 3 1 2 ~itl1tkaf first

and with great devotion our greaccst Bahsl being iutioduced into Africa. Zer early years

teachex- Martha Rout, &winsher nriforgei- werc lrted in Cape Town. and laix Pretsria,

table visit to IceIauri for one month in 1935, where she trained as a lmrse.

She was keenly

bringing her into contact with many leaders ii~teresteclm helping woren who were serving.

of thoaght end paving t h e way for Matila's yr!so~lsentences; slie mas a rne~llberaf ii~c

pub!ic work through iectuses, newspapa Pretoria Prisons Zjoard and was respmsible

art~rlesand radro talks.

for &ding sriirable

occupalioils for sziieral

Ttie !vlesszge of BahB'u'llt ccamc to Miss woren rc!ciiscd from prism and seckirag

Ainadiiiiir thrmgh Mrs. Amelia Collins, reI~abSitatium.

who with her 111~sSandvisited Reykjavik for

I ~ she met an a

d e n i Bah&'i,

A ~ O F1920,  
two days in, 1924. "The land made so lively", says Fanny Knobel of the United States,  
of the \*elm and of the oak," Mrs. Collins who proved to be a good and useful in her life.  
Fanny Knobel, as it was the largest to have Miss Knobel visited 51 times in Alaska,  
entered the harbor to that date. Martha of Pretoria, and also her husband Harry  
written of this historic meeting in these words: Carey. The following quotation is from Miss  
"One should begin any saga, any article about Knobel's account of her experience? in  
Iceland with the name of Einar Einarsson; he South Africa: "In this city Mr. and Mrs.  
is the greatest soul in Iceland today . . . It may exceptionally supported the Cause by  
may have been only a coincidence but it is opening this home as the center of the  
like a confirmation from God that it was in activities, The first South African  
this lofty Einar Einarsson Museum that the Assembly was organized there in 1925."  
The Einarsson-Hildrid's friendship was the meeting; the establishment  
first planted in Iceland." It was the planting by Fanny Knobel, the divine seed  
of the divine seed in Iceland, beautifully and most of all Agnes Carey remained, and for  
loyally treaded by Miss U for over thirty years; twenty years she saw no better  
and the association of the two spiritual kept in touch with the Bahá'í world through  
sours warmed and cultivated this vital correspondence with our beloved Garden,  
Nufusland for the rich harvest which Shoghi Effendi, who proved to be her great  
ever today maybe glimpsed as the source of spiritual comfort and inspiration.  
antiespized. When she received the message from Shoghi Effendi  
After a long rich life devoted to the Bahá'í Faith she died in 1953, although she  
passed to the Bahá'í kingdom at the age of seventy-three years old, she deter-

eighty-two, in Reykjavik, on November 25, in order to make this great journey

1955. This was truly a universal sacrifice, gifted by air was the high point of her life.

944

THE B A H A \* ~

\VORLIS

Following the cable sent from Haifa, July 12, 1958, by the Hands of the Cause at the time of her passing: "I feel deep sorrow passing staunch devoted upholder Faith, Agnes Carey, Services greatly appreciated and Beloved. Praying for your Shrires."

Ms. Bertha Pappiloud was a French-tvornm who heard of the Bahá'í Faith in Asmara, Eritrea, accepted it with enthusiasm, and, when the need for service came, arose to respond to that need heedless of personal comfort and convenience. The need was in Djibouti, Somalia, one of the worst climates on the East Coast of Africa. Ms. Pappiloud moved there, accompanied by her daughter and grandson, despite her years and the difficulties she might have to face, and soon after she returned from the Congo helped establish the first Spiritual Assembly there, her eyesight and health suddenly failed in that city in 1961. She served as a member until she failed. After a long illness, Agnes slipped away from that Assembly until her death on December 15, 1962 in Djibouti. She was also elected a member of the Assembly on July 10, 1958. On the day of her funeral, her dear friend, delegate to the convention of the Region of North Africa, held in Addis Ababa in 1962, Professor Bishop Brown, who was now Spiritual Assessor of the Bahá'ís of North Africa, placed beside her a green sprig from the grave of her beloved Guardian. Upon being informed of her death the Hands of the Cause in the Holy Land cabled: "Grieved news passing valiant pioneer Agnes was a truly wonderful soul with an indomitable spirit. Alone, facing opposition Bertha Pappiloud. Assure ardent prayers horn-ever unspoken, with no one to succor her shrines convey loving sympathy bereaved"

ar bring her fresh news from the outside iBmiIy,"

Balrti'i world, she kept the flame of Bzh2u'- When the history of the  
Faith in this area

lIah burning in that dark lai~d;those of us is written, and future generations  
of Bahk'is

cvho came afwher were merely to take a ligl~t look back on their spiritual  
antecedents,

from tile flame she had protected and to Mme. Pappiloud's name and example will  
be

ipnitz the s~~rrounding countryside. revered and enlulated,

— In Memoriam (Used by permission of the curator)